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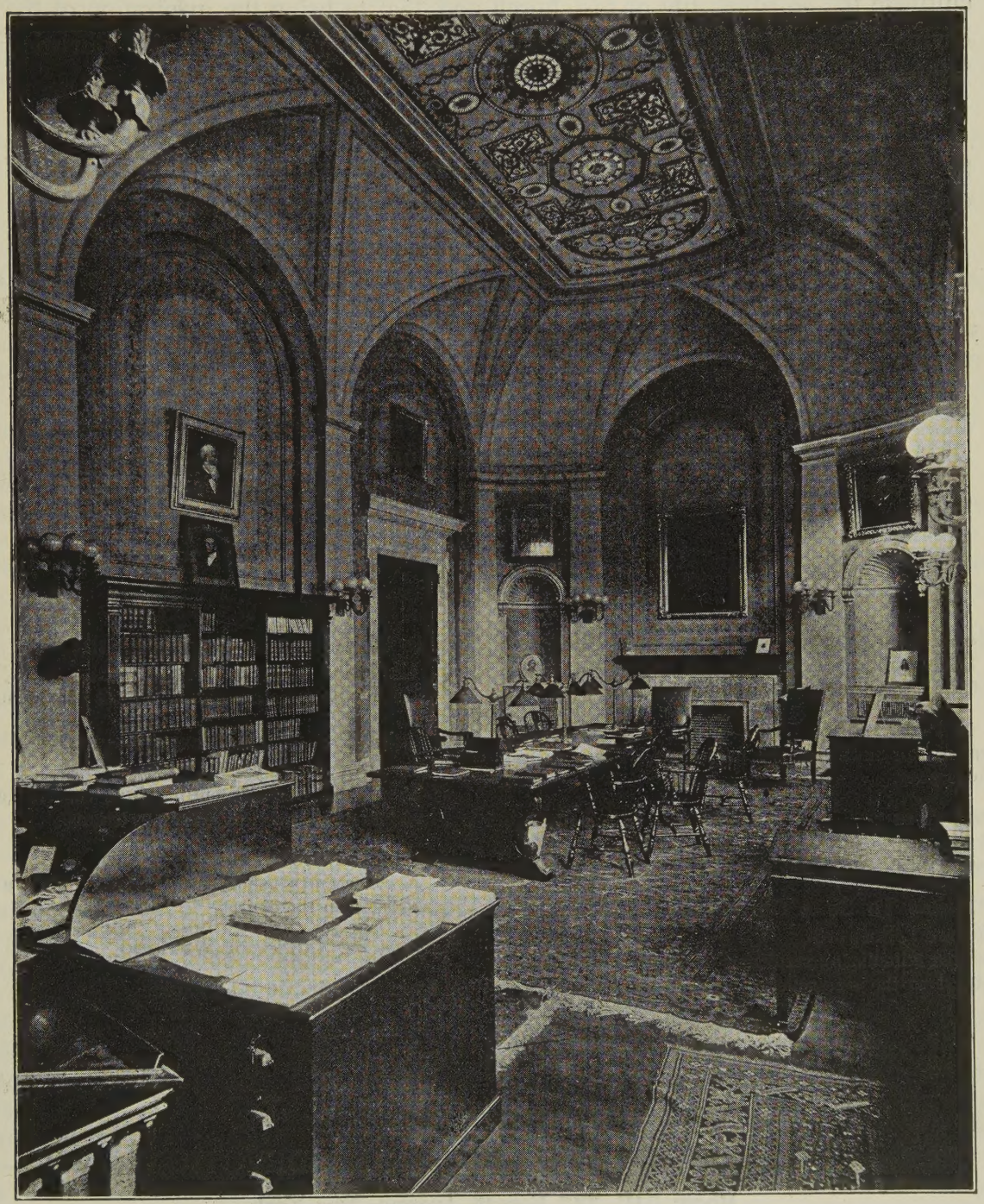
RELIGIOUS BOOK NUMBER



The Beautiful Reading Room of the Congregational Library in Boston

An Action of The National Council

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It Was Voted:

"That this Council go on record as recommending to all Congregational pastors to consider first of all, the responsibility which rests upon each one to cultivate the spiritual life of his church and that to bring the inspiration of the Divine Presence into the lives of men is the first great task of the Christian Ministry.

"We view with satisfaction the development by pastors of the Lenten or pre-Easter program of the churches, and that we recommend this feature of church work to pastors who have not attempted a Lenten program."

(Action of the National Congregational Council at Springfield, Mass., October, 1923.)

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Churches desiring to carry out this vote will find the following literature published by The Commission on Evangelism and Devotional Life of value. This material is sent to churches at cost.

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For further information and samples write to

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

Room 518, 287 Fourth Avenue, New York

William Horace Day, Chairman — **Frederick L. Fagley, Secretary**

The Congregationalist

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The Editorial Outlook

The Politics of Murder

THE foul revelations that the Senate's investigations of the oil leases have brought forth would be disgraceful at any time but there is one phase of the matter upon which little stress has been made in the press—that is the time and circumstances. Here was America emerging out of war, confronting a world in desperate need, with thousands, if not millions of lives depending upon what America could do, yet trusted leaders of our national life were playing politics and playing personal aggrandizement. That is not merely graft, or malfeasance in office—it is the politics of murder. We shall not make great headway until we dare nationally to say it and realize it. Until our national leaders are more definitely consecrated to the purposes of human life, and to the conserving, constructive, healing, enriching, helpful agencies and activities of government, malfeasance in office is only a matter of degree.

There ought, of course, to be the sharpest distinction between sheer dishonesty and lack of vision or idealism. Some of our contemporaries are saying that the vital and underlying factor in the whole situation was not the personal dishonesty of Mr. Fall but the general readiness of men not personally dishonest to sanction the giving over to private hands of the public domain. This is a problem that will have to be faced, but it is a deep and complex problem concerning which the American people have developed neither a solution nor a conscience. If there has been the deliberate putting into private hands of what should have been preserved for the State, those who favored that policy may have to answer to the American people, but if men have acted honestly and according to their lights they should not be condemned for the failure to have arrived at certain theories of the State in relation to individual initiative. The primary thing is the condemnation of guilt and self-seeking, and the clear perception that guilt and self-seeking on the part of professed rulers and preservers of nations, in a broken and bleeding world, is equivalent to treachery and murder. These are plain words, but not too plain. We shall never make a real cleaning up until the traitorous politician is regarded as an enemy of the State in exactly the same way as a traitorous soldier.

Journalistic Turpitude

THE satisfaction with the way in which the public press in general has dealt with the oil scandals is tempered, and more than tempered, by the clear and self-convicting evidence of the unsavory association with the miserable business of certain men of journalistic prominence. The most startling evidence was that of the owner of the Chicago *Post*, in which he told of a large amount that had come to him personally, for which he had given no public service, and to which he was not entitled. The sordid and debasing confession is all the more startling in view of the fact that the *Post* has been a very reputable newspaper. Its chief editorial writer, S. J. Duncan-Clark, formerly a Disciples' minister, is a man of brilliant parts and of chivalrous nature, whose editorials upon religious subjects have been very noteworthy. It is a tragic circumstance to see so high a pulpit smeared with oil and the smudge of rapacity.

Good is going to come out of these revelations. The only fear is that the public may react in a righteous indignation that is neither discriminating nor well-directed. What the situation demands is not wholesale condemnation, or confusing of the innocent with the guilty, but a deliberate, persistent determination to get all the facts, to spare no one where the facts indicate weakness or wrong-doing, and to build up further safeguards against dishonesty and self-seeking. Mr. Vanderlip's wild rumor-mongering illustrates what ought not to be done. President Coolidge's course thus far has, we believe, commended itself, but the public will watch with a sympa-

thetic but very critical eye. Adverse circumstances are affording him a magnificent opportunity. He has a chance for moral and political leadership that will put the honest feeling of the nation almost solidly behind him if he can prove himself the master.

The Gentle Art of Disparagement

MR. WILLIAM LEAVITT STODDARD, in a letter to the Boston *Herald,* tells the interesting story of how the Wilson administration became ridiculed by its political enemies as the "tut-tut" administration. He says:

The phrase had nothing to do with the lately untombed Egyptian king. It was the mild, deprecatory exclamation which the President was reported to have used on the golf links when things went wrong.

It got into circulation in this wise: I used to play on the course of the Washington Country Club and upon one occasion I and another newspaper correspondent happened to employ a caddy who had carried for the President. During a wait in the game we pumped the boy about the President. "Does he ever swear?" we asked. "No," said the boy, "but once he got stuck in a trap and I heard him say, 'Tut, tut!'"

My friend, writing for a string of very partisan Republican papers, put the phrase into circulation. It spread widely and for a few weeks it was current and had its desired belittling effect.

Mr. Stoddard's comment is interesting and to the point. He adds:

It seems to me that this story illustrates the genesis of a great deal of the petty and unjust criticism which was poured on the President. I wonder why we cannot be sufficiently mature, mentally, to hammer on essentials and relegate such trivial peckings at the great to the obscurity to which they belong?

A Good Come-Back

ONE "Joseph Tonello," whose name suggests Southern Europe, writing to a Boston paper, makes a good comeback to Lothrop Stoddard, author of *The Rising Tide of Color,* and a more recent book dealing with the menace of so-called inferior races, and to those who share Mr. Stoddard's prejudices. Mr. Tonello writes:

With the dome off Teapot Dome I am watching for a series of letters to your department from Messrs. Morrison I. Swift and Lothrop Stoddard on the subject, "How the Immigrants from Southern and Eastern Europe Are Demoralizing the Government of the United States."

JOSEPH TONELLO.

A Guide to Wide Reading

IN the excellent article on another page by our New York correspondent, Dr. F. L. Fagley, on "The Use of Literature in the Church," attention is called to the need of wide reading. The well equipped Christian must be acquainted not only with the best books in current religious literature but he also should read "the best along social and economic lines—great books on social justice, international relations, inter-racial relations and all the many phases of modern life." Dr. Fagley rightly suggests that the minister may be of great aid by informing his people in this respect. We may add that *The Congregationalist* endeavors to co-operate in the good work by its department, *Among the New Books.* This week the department is entirely devoted to recent publications in religious literature, since this is a special *Religious Book Week Number;* but from week to week, as best we may, in the space available, we endeavor to inform our readers of the best new literature in many lines: history, biography, travel, social science, books for children, etc., as well as religion. We have a considerable corps of reviewers by whom these books are read, and the effort is made to estimate carefully and to describe each volume. Of course "many men have many minds" on books as on other matters. Our effort is to describe fairly the contents of the volumes and let our readers decide for themselves whether or not to pursue the matter further.

What Germany Is Doing

WE are convinced that few things tend to produce better feeling between nations than the rendering of service where help is needed. When Paul said, *If thine enemy hunger, feed him,* he uttered the greatest philosophy of peace, and practical program for abolishing enmity that has ever been expressed. Few things are more apt to produce a better Germany than the feeding of her starving children. To that extent, and for the sake of the children themselves, *The Congregationalist* is glad to raise its voice in support of the various plans of relief.

We believe, however, that many besides ourselves have been troubled by disconcerting statements regarding Germany, and especially by the statement that Germans who were able were doing nothing for the relief of their own people. Recently, we wrote to Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, frankly stating the perplexities and questionings that were underlying our desire to do everything possible to help in the European situation, and stating that we would welcome any light that Dr. Cavert might have to give.

Dr. Cavert's letter in reply is specific on some points, and we believe its information will be welcomed by those who desire in every way to be fair. Dr. Cavert says:

With regard to the specific question which you raise, as to what the leaders in Germany are doing, I think the answer is now fairly clear. Dr. Wilbur K. Thomas, the Director of the American Friends Service Committee (Quaker), is responsible for the official statement that the German Government has furnished nearly 50 per cent. of the resources which have been distributed under the direction of the Quakers. In addition to this, there are tremendous amounts now being spent by the German Municipal Governments in doles for the millions of unemployed. Also in addition, I understand there has just recently been a heavy tax imposed upon the people of larger means for the sake of securing funds for relief.

Professor Haven Emerson of Columbia, formerly Public Health Commissioner for New York City, who has just returned to this country after having been sent to Germany to make a wholly independent investigation as to present conditions, reports that the German Relief Agencies, such as the German Red Cross and other charitable organizations, are carrying on a most effective campaign all through Germany to secure help even from the middle classes, who have themselves been so hard hit by the economic chaos.

Doctor Morehead, Director of the National Lutheran Council, tells me that the Lutherans in Germany have nearly matched out of their own resources all contributions which have come from America. The evidence seems to me to show completely that while a handful of conscienceless profiteers, like Stinnes, may have been dodging their responsibilities, the German people, as a whole,

have been making heroic efforts, at least during the last several months, to cope with the situation.

We venture, also, to add Dr. Cavert's comment on the political situation, which seems to us well considered:

What I have said above refers to relief only, and has no reference to the political situation. I have refrained from discussing the political situation because it seems to me clear that whatever the political conditions may be, our duty as Christians, to feed the hungry, cannot be sidestepped. I will say personally, however, that after having been in both France and Germany last summer, I am convinced that the French policy in the Ruhr has been most unwise and hurtful to the peace of the world. At the same time, I should have to admit that in the same circumstances perhaps we would not have done much differently.

One's profound desire to help German children and to build up better relations and win for America the love of the coming generation of Germans, cannot destroy one's sense of tragedy that the fate of these children should be affected so adversely by the bungling stupidity, if not something very much worse, of the present rulers of Germany. A cablegram from Dr. Deissmann, the eminent theologian, states that the failure of the German Embassy in Washington to place the flag at half-mast on the death of Mr. Wilson was due to a misunderstanding, and appeals to America not to let that incident interfere with the work of relief. We should make our appeal to the same effect, but in spite of all appeal that incident is bound to have some influence. It is this persistent failure of German leaders to understand, or seeming to make honest endeavor to understand, the rest of the world that so deeply troubles those who desire to be friendly and to work in every way for the removal of enmity and distrust. But feeding the hungry is the most hopeful thing that America can do.

The Congregational Library

A RECENT visitor from the Middle West was much interested in the treasures of the Bible Room connected with the Congregational Library, in the Congregational House, Boston, especially in the chained Bible from a mediæval church. "Why don't you advertise these things?" he asked. "If we people in the West only knew they were here, we certainly would not leave Boston when we come, without seeing them."

The directors of the Congregational Association propose to follow his advice. They are going to advertise. They have a beautiful and well-stocked reading room. They want ten times as many readers. They have a library of 70,000 volumes and 75,000 pamphlets. They want greatly to extend its use by the denomination.

To this end they have decided upon two advance steps. The Bible Room is being rearranged and refurnished. It is desired to make it an attractive meeting-place, especially for our ministers, where they will find the newest books, the current religious periodicals, and congenial friends. A famous literary man has said that there are only three things worth talking about—politics, books and religion. Here they will find material for inspiring talk on two of these subjects. The librarian, with his expert knowledge and ready sympathy, and other men who know books and who love to talk about them, will be here. It is hoped to make this a center for intellectual and spiritual refreshing and to promote real fellowship and friendship among our ministers.

Also an invitation is now on its way to the ministers of one of the Middle Western states, offering them the privileges of the library by mail, they paying the postage one way. What the General Theological Library does for the ministers of New England, the Congregational Library would like to do for them. If they care to improve this opportunity, the invitation will probably be extended to other states.

The directors feel that they hold this valuable property of the Congregational House and Library in trust for the whole denomination, and are eagerly desirous to make it as widely useful as possible to all our ministers and churches throughout the nation. They feel that in Rev. Frederick T. Persons they have a Librarian in hearty sympathy with this purpose and admirably fitted to carry it out to a successful issue. The cover picture of this issue presents a view of the reading room in the Library.

Four Books for Laymen

OF recent books it would be unjust to say that only four are particularly for laymen, and of the four to which we wish to call particular attention here it would be unjust to say that they are especially for laymen. They will be read probably more widely by ministers than by laymen, but they are books that will make an appeal to lay interest and awaken a response far beyond that of the average book that appeals to the minister. Hence we call them books for laymen.

Twelve Tests of Character

While not so profoundly significant as his *Meaning of Prayer,* or so closely at grip with fundamental problems as his *Christianity and Progress,* Dr. Harry Emerson Fosdick's new book, *Twelve Tests of Character* does come to very close grip with the practical problems of daily life. Moreover, though popular in character and illustrative in method, it is profound in its sense of values, and particularly challenging in the clearness with which it presents life's spiritual alternatives. The book consists of essays on practical religion and right living, originally contributed to the *Ladies' Home Journal,* but far from merely striking a popular vein, Dr. Fosdick seems to have been inspired by the sense of the vast audience afforded through that magazine to attempt in a commanding way the expression of the deepest truth for life in concrete terms. He has succeeded so well that if this book could be read by every American man and woman the effect would be almost immediately to effect something little short of a spiritual revolution. One reads this book and marvels how anybody professing the name of Christian could have singled out its author for shafts of criticism, and as the victim of a heresy hunt. If any reader has ever imagined that the attacks upon Dr. Fosdick have had the slightest justification, let him read this book. He will find here a man of nobility of soul, great as a popular preacher, and eminently successful as success goes, but who has committed his life

to the service of his Master with unaffected simplicity and fullness of consecration. In this book a master preacher is preaching to the average man in a way that the average man can hardly fail to understand.

A Master of Faith

Different in approach and method but with the same purpose and "written in a very plain hand and for every-day people" is Dr. Charles R. Brown's *Why I Believe in Religion.* No man surpasses Dean Brown in the art of stating lucidly and effectively the realities of Christian faith and experience, and in this book there is the additional clarity of the personal note. The fear of using the pronoun *I* is one of the deepest and most characteristic weaknesses of present-day religious life. Nor does it spring from any real modesty; our age is spiritually more arrogant than have been certain heroic epochs when men spoke out with unaffected honesty concerning *personal* convictions and experience. The note of personal testimony in Dean Brown's volume is both satisfying and instructive. And it is the merit of his volume that it will help to produce *personal* faith, for Dean Brown has dealt primarily with the *way* of faith rather than with its contents. His title, significantly, is WHY *I Believe in Religion,* not WHAT *I Believe.* The contents of Dean Brown's faith are, of course, apparent on almost every page, but he is not helping men by formulating a ready-made code or creed. We could conceive of readers being helped by this book to a faith that in its contents and outward form might not coincide at every point with that of the author. This, we believe, would be his least concern. In fact, in his closing sentence Dean Brown suggests as much. He is expounding the reasons for his personal faith that he may help men to faith of their own. "Let each man," he says, "by the way he shapes up his own philosophy of life and orders his action, build for himself a cathedral and dwell in it forevermore."

A Christian Philosophy of Life

This closing sentence of Dean Brown's book lingers in the mind as one turns to President Henry Churchill King's *Seeing Life Whole,* for the sub-title of President King's book is *A Christian Philosophy of Life.* Here we are in the realm of more distinctly philosophical treatment than in either of the two volumes above referred to, which are both specifically directed to "every-day people." The laymen, however, will not flounder in the depths of a volume more essentially directed to the student, for Dr. King also writes with lucidity and with much concrete reference. The layman who could find time to read these books in the order in which they are here reviewed would progress from the sense of life's values, and the nature and meaning of faith, to that philosophical outlook which is necessary for the understanding of present issues and problems. It is one thing to have a sane estimate of life and a strong and satisfying personal faith, but it is another thing to understand as well the variety of human experience in relation to life's questions and questionings. President King's book will help the average man to find his way about as well as helping him to arrive at a definite goal.

President King's approach to the problem of a Christian philosophy is six-fold—the scientific approach, the psychological approach, the value approach, the personal and ethical approach, the philosophical approach, and the Biblical and Christian approach, to each of which a chapter is devoted.

Dr. Jefferson's Masterpiece

"Dr. Jefferson's great book on Paul," is the way in which the latest book by the pastor of *Broadway Tabernacle* is likely to become known. Its title is *The Character of Paul,* and it has been written in a manner that ought to make any book great, granted so remarkable a combination of author and subject.

For thirteen years of my life, says Dr. Jefferson, I made it a practice each succeeding year to carry away with me for the summer, one letter of Paul's and make it my special study. Through my vacation months he was my daily companion. I read the letter again and again. I read everything of value on the letter which I could find; meditated on its contents; pondered the problems it suggested; communed with the spirit of the man who wrote it, prepared a sermon on it and finally made out a list of a hundred questions for the assistance of my people in their study of it through the following year. In this way Paul became to me more and more a living man.

The result is this book which invades the vast field of literature about Paul with the freshness of a new discovery. Dr. Jefferson's purpose is "to paint the portrait of Paul"—not to tell the story of his life but "to sketch the features of his soul." He has conceived his task grandly, and like a true artist has put all his life of study and observation into the making of this masterpiece. And a masterpiece it is, sure in touch, deft in workmanship, with all the enrichments of background and color. But it is, as Dr. Jefferson says, a *sketch,* not a highly elaborated portrait or a photograph. It is delightful to find Dr. Jefferson saying about the scholars that "they have so hedged the Apostle in by piles of rubbish that a layman can hardly get at him." We should defend the scholars against the Fundamentalists, but against the prophets and poets they have no defence. We agree with Dr. Jefferson that the erudite theologians have done Paul much more harm than did Alexander the coppersmith—but of course Dr. Jefferson is not disparaging the real contributions of scholarship without which, as he acknowledges, his book could not have been written. He does protest vigorously against the way in which Paul has been Calvinized, and he warns us that if we would ever understand Paul we must close Calvin's Institutes and open our New Testament.

No summary or characterization can suggest the profound interest of Dr. Jefferson's sketch. His mastery of words, the rapier-like quality of his mind, the subtle shades of expression and meaning were never displayed to better advantage. Every page is a delight and a challenge. We shall return to it, for it is a book that one cannot read without thinking about it and talking about it.

TWELVE TESTS OF CHARACTER, by HARRY EMERSON FOSDICK (Association Press. $1.50).

WHY I BELIEVE IN RELIGION, by CHARLES R. BROWN (Macmillan. $1.50).

SEEING LIFE WHOLE, by HENRY CHURCHILL KING (Macmillan. $1.50).

THE CHARACTER OF PAUL, by CHARLES E. JEFFERSON (Macmillan. $2.25).

The Why of Jesus' Passion

Divine Love and Transforming Power

By Rev. Walter Spence

First Congregational Church, Peru, Ill.

But God commendeth his love toward us in that while we were yet sinners Christ died for us.—Romans 5: 8.

TRAVELERS to the Holy Land tell how the "Christians" at Jerusalem quarrel and even fight over the sepulcher of Jesus. Not less shameful is the way Christians in America quarrel over the cross of our Lord. It was inevitable that Christian thinkers should seek to interpret the meaning of this tragic fact, but how unfortunate and unnecessary that they should make it a matter of unbrotherly contention. If we could forget the old shibboleths, devised by mediæval theologians, and seek anew the interpretation in the New Testament itself, perhaps we would come nearer to an agreement.

According to St. Paul, the passion of Jesus was an expression of the Father's love: "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." God commends *his own love!* The suffering of the Son an expression of the Father's love! When my child suffers I suffer. What hurts his flesh pains my heart. His agony is also my anguish. The suffering of Jesus wrung the heart of the Father. The crimson sweat of Gethsemane was the Father's tears. The thorns on Jesus' brow pierced the Father's heart. The lash which fell upon the Nazarene cut the Father's soul. The nails driven into Jesus' hands and feet lacerated the heart of the Eternal. The passion of the Son was also the passion of the Father. "God so loved . . . that he gave." Thus did God commend his own love for us. In Jesus' suffering was manifest the love of the Eternal Father. In this revelation is the power of redemption. It is the love of God, revealed through Jesus Christ, that leads the prodigal to repentance.

The Gospel of Reconciliation

St. Paul's great word on this theme is Reconciliation. In this we may find his interpretation of the meaning of the Passion of Jesus. He uses this word and its correlatives time after time in his discussions of the ministry and death of Jesus. Look at this passage in Colossians:

> For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprovable before him.

The question is raised, On which side was the enmity and alienation—on God's or on man's? Paul says, "*You* being alienated and enemies in your minds." On God's side was love, readiness to forgive, "the good pleasure to reconcile." Notice that Paul nowhere says that Jesus reconciles God to men, but that he reconciles men to God. The difficulty is on the human side. There was no need for reconciliation in the heart of God. God takes the initiative, sends Christ upon the mission of reconciliation. This is brought out still more emphatically in Second Corinthians:

> But all things are of God, who reconciled us unto himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself.

Like the father in Jesus' matchless parable of redeeming grace, God ever stood with open door and open arms to welcome the prodigal; but something was needed to change the mind of the prodigal that he might see his folly, that he might "come to himself," that he might long for the Father's home, and say, "I will arise and go to my Father." That was the mission of Jesus. For that he toiled and taught and healed and wept and travailed and at last suffered crucifixion,—to reconcile the prodigal sons and daughters to God their Father. It has stood the pragmatic test—it works. This old, old story of love and sacrifice, told over and over again, in every age and clime, has touched the hearts of unnumbered millions and reconciled them to God.

The Dynamic of a Noble Ideal

Jesus saves men, not only by the revelation of the Divine Love, but by the presentation of the ideal life and character. He lifts men out of sin and selfishness by the dynamic of a noble ideal. He makes men good by the inspiring influence of his example. He fulfils the prophecy, "By the knowledge of himself shall my righteous servant make many righteous." To know him is to love him. To love him is to adore him. And those who adore him grow day by day into his likeness. This is no new-made theory of redemption. It is not modernity. It did not originate with Horace Bushnell. It is both Pauline and Petrine. You will find it clearly laid down in Peter's first letter: "Christ also suffered for you, leaving you an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth."

Both by his guileless life and his sacrificial suffering, Christ left us an example. His life is our holiest example. His character is humanity's highest ideal. His heroic death was the climax of the noblest life ever lived. It was love paying the supreme sacrifice. His character is the perfect flower of altruism. His death was the crown of the perfect life. When once men are made to see this ideal they are drawn toward it by the law of spiritual gravitation. "And I, if I be lifted up, will draw all men unto me," said Jesus, "signifying by what manner of death he should die," explained John. He was lifted on the cross that he might lift others. And today, wherever Jesus is lifted up before men and they look upon him and love him, they are changed day after day into his image.

A Transforming Power

St. Paul, likewise, tells of the transforming power of the Christ ideal: "For if, while we were enemies, we were reconciled to God through the death of his son, much more, being reconciled, shall we be saved by his life." Much more! Saved by his life! Not by the cross only but by all that preceded, his filial obedience in boyhood, his honest toil in the carpenter shop, his devotion to parents and brothers, his countless deeds of kindness, his ministry of healing and teaching, his friendliness to the "down-and-outs," his deportment under provocation, his optimism under the shadow of misfortune, his fortitude as he faces torture, his quenchless faith in God and the right, his steadfastness to his one great purpose even unto death—in short, his life, his whole life from Bethlehem to Golgotha, yea, to the day of his ascension. In all this he left us an example that we should follow his steps. And those who take him as their ideal are gradually transformed into that ideal. So says St. Paul: "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Beholding, in the mirror of the Gospel, the glory—the character—of Jesus, we are changed day by day into his likeness. We actually "put on the Lord Jesus Christ." We come "to have in us the mind that was in Jesus Christ." This is Jesus' method of salvation.

A beautiful story comes from Italy. In the public square of a city stood the marble figure of a Greek maiden with refined features, erect and graceful form, chaste and modest demeanor. One day a ragged, slovenly, unkempt girl found herself face to face with this statue. She gazed at it for a while in wonder and admiration. Suddenly she said, "I can be like that; something in my heart tells me so." She went home and washed her face and combed her tangled locks. Thence every day she returned to the square to gaze at the form of the Greek maiden, and day by day she drew inspiration from that ideal. Little by little she underwent a change. Her shoulders straightened up, her spine became erect, her form grew graceful, her face became radiant and beautiful.

The story illustrates the transforming power of a noble ideal. We are unconsciously changed by our ideals. It was said of the Greeks that they gazed upon an Achilles in the sky till Achilles became reincarnated in every Grecian youth.

Feng Yu-hsiang saw the Jesus spirit in Mary Morrill as she faced the Boxers and it changed his whole life and character. Stanley lived with David Livingstone a few weeks in the heart of Africa and found in him the ideal which transformed his life. So those who live with Jesus, and look upon him daily are changed into his likeness. Reconciled by his death, saved by his life.

Gunsaulus, the Eloquent Preacher

Another chapter added to the excellent series of reminiscences by Dr. Thwing on Some Happy Yesterdays of a College President; others, we hope, will follow.

By Charles Franklin Thwing
President Emeritus of Western University.

FRANK WAKELY GUNSAULUS was, of recent years, one of the most eloquent of the speakers of our English tongue. He may be compared with any member of the small circle who use English eloquently, and in it he would hold a place in the first rank. Gunsaulus had not the sweetness of voice of George William Curtis which both charmed and inspired. But he had a religious force which was not native to the disciple of Brook Farm, or to the occupant of the Editor's Easy Chair of *Harper's Magazine*. He had not the sharpness of eloquent thrust and the insidiousness of wit of Wendell Phillips. But he had a sincerity and moral earnestness which were foreign to the interpreter of "the lost arts" or to the pleader for the freedom of the slave. He had not the massive fullness of thought of Phillips Brooks, who still remains regnant. But he had a variety of voice and a diversity of manner which Brooks never manifested. He lacked the splendor of utterance and of verbal diction of Richard Salter Storrs. But he possessed a warmth of manner which Storrs never intimated in his Gibbon-like periods. He had not the versatility of Henry Ward Beecher, versatile as he himself was. But he had a certain commandingness and dignity which Beecher sometimes lacked. He had not the evangelism of Spurgeon, a preacher for whom the agnostic, John Morley, expressed a liking. But he had a range of richness and fullness of thought far larger and deeper than the man of the great Tabernacle possessed or used. He had not the exegetical wisdom and power of Whyte of Free St. George's. But he had a compellingness in eloquence which was seldom felt in the Edinburgh preacher and leader.

All these masters of assemblies have I heard. But to two others I wish to refer whom, of course, I was not privileged to hear, Liddon and Newman. If Gunsaulus lacked the solidity in content, and the rigor in logic of the Dean of St. Paul's and the author of the Bampton Lectures, on the divinity of our Lord—as, of course, he did—and if he lacked also the incomparable music of style of the preacher of St. Mary's and the apostle of the Birmingham oratory—as also, of course, he did—he was possessed by a conquering passion in speech and an oceanic movement in utterance which were unknown to both the scholar and the cardinal.

The Throne of the Preacher

The eloquence of Gunsaulus gave itself to both platform and pulpit, but to the pulpit more. The eloquence, too, devoted itself to great themes, as biographical, Savonarola, and Gladstone, but, more and most, to religious subjects, and to the Apostles and to the Founder of the faith. He belonged primarily to the order of preachers. Had he lived in the Middle Ages, he would have been made the chief of an order of preaching monks, whose fame would have filled Christendom. His sermons lifted and enlarged thought, quickened and stirred emotion, like a great orchestra. They gave altitude and amplitude, and created vision. They had affluence, intellectual and emotional. They bore one swiftly and strongly, as a mighty river, toward some far-off point of understanding, of sympathy, and of duty.

Gunsaulus was great in other elements besides preaching, as I shall presently intimate. But the throne on which he sat the highest was the throne of the preacher. Bishop Bristol, of the Methodist Church, has repeated the remark which Gunsaulus once made to him: "Frank Bristol, you know that above all else in this world I have wished to be known and I now wish to be remembered as a minister of the Gospel."[1]

And whence came this power? It was the gift of the gods. It was a part of the constitution with which nature endowed him. The angels must have sung the greatest truths in halleluiahs to his mother while she carried him in her bosom. He was born so. The beloved Professor Williams, of the Greek Department in Ohio Wesleyan University, where Gunsaulus graduated, once said, "In the days of chapel orations, we always had a full attendance on chapel exercises when it was known that Frank Gunsaulus was to give the oration."[2] Of course, culture, training, discipline, education contributed their share, but the original endowment was nature's gift. If the culture was human, divine was the seed.

The cause and the content of his preaching lay in nothing less broad, deep, high, rich, than religion. A great result demands a correspondingly creative and compelling force. When Columbus first saw the great rush of waters, now known as the Orinoco, he reasoned that there was a mighty mountain range somewhere behind the swelling flood of the resounding shore. With Gunsaulus that creative force was the Christian faith. A kinsman said of him: "Thinking, then, of the things that were determinative and formative in the character and service of Dr. Gunsaulus, let me say at once that among all the varied interests of his many-sided life and its wide-reaching activities, his major interest was religion. That gave significance to all his other interests and essential unity to his diversified activities. He never used the pulpit as a lecture platform; but, on the other hand, he very often turned the lecture platform into a pulpit. His supreme interest was in religion, and it was more than an intellectual or historical or homiletical interest."[3]

Religion and Beauty

In his understanding and presentation of religion, the doctrine of God was supreme: "No prophet or Puritan of old believed more profoundly in the sovereignty of God than he. Preachments like those of Mr. Wells concerning a finite God, heroically struggling on toward perfection, seemed to him sheer nonsense. He believed not only in the companionable God, but in the cosmic, transcendent God, infinite in power and in wisdom. He believed in God over all, transcending all other powers in heaven and in earth, before whose judgment-seat all human authorities must give an account—all kings and councils, all rulers and governments, all autocracies and all democracies."[4] Professor Park once said in the classroom that the times demand the teaching and the preaching of the doctrine of God. Early in his public life Gunsaulus wrote: "The Trinity is a truth not to be held upon one's tongue. We can write about it—no one can write it. In life, it presents no contradiction, but is the grand fact focalizing all the rays of eternity. So of the Atonement; so of the doctrine of Providence; so of all great and highest truth. Human nature lives them, but does not explain them."[5]

Religion, as the foundation of the temple of his preaching, was supported, and made impressive and quickening, by a power which is usually found in men of eloquence. It is the appreciation of the beautiful. He worshiped at the altar of the grand and of the sublime. He loved beautiful things painted on canvas, spread on frescoes of the wall, molded in clay, chiseled in marble, cast into the enduring bronze. The Art Institute of Chicago gives abounding evidence of his esthetic taste and of his judgment. His creative love for the beautiful was most manifest in poetry. He wrote many poems and on many themes, gathered together in no less than three volumes. However precious the verses, I am now chiefly interested in them as the evidence of a poetic soul which found its complete utterance in the eloquence of the pulpit. Rufus Choate still stands as one of the most commanding figures in the legal history of New England and of the whole country. I have just been reading many speeches which Choate made, and on many occasions. One prevailing element in them all is their lyrical quality. That quality moves, also, and even at times in meter, through the majestic periods of Gunsaulus.

Human Preaching

If his preaching was based on religion and was clothed in beautiful garments, it was also a very human preaching. If the content was of divinity, it was preached by a man and to men. It was aimed, and aimed directly, at the human soul. It was not the disquisition of a learned professor of

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[1] *In Memoriam, Frank Wakely Gunsaulus. "Dr. Gunsaulus, The Minister," by Bishop Frank M. Bristol, of Methodist Church, p. 44.*

[2] *Ibid. p. 46.*

[3] *Ibid. Memorial Address by Clarence T. Brown, at the Ohio Wesleyan University. p. 91.*

[4] *Ibid. p. 93.*

[5] *"The Metamorphoses of a Creed," by Frank Wakely Gunsaulus. p. 376.*

theology, important and useful as the disquisition may be, and great as is the place of the teacher of theology. It was not a series of propositions, like Calvin's institutes, embodiments of intellectual analyses. It was not a course of sermons, like the elder President Dwight's, designed to expound and to establish a system of theology, valuable as such a system may be. It concerned humanity, man, men, here, now. It was preaching winged with the wish and the will to help men, to strengthen men in their struggle, to cheer men in their loneliness, to reinforce men in their fight for righteousness, to comfort men in their sorrows, to guide men in their wandering, to save men from, and in, their perils. It was a preaching founded, not on emotional sentiments, but on intellectual convictions. It was therefore convincing. It was not bathed in technicalities with words and phrases of vocal rhetoric; it was voiced in fine, firm, dignified, classical speech. It was not an unrelated collection of thoughts on a hastily formulated, minor topic, but it was an orderly presentation of arguments and of interpretations of great fundamental themes. At times it was a preaching which seemed to be inspired, and it was always inspiring. It ever possessed a certain massiveness which moved the hearer. It was picturesque. Imaginative in idea and phrase, it always bore thought, and therefore created thoughtfulness in the devout and devoted hearer. It quickened one for service. As said the Athenians after hearing Demosthenes, "Let us go and fight Philip!," so said the American auditor, "What can I do to make this a better world?"

As President of Armour Institute

The human and humanized purpose resulted in Gunsaulus becoming the president of a technical school—an office which, on general grounds, it would be said, was most foreign to him. Well known is "the story of that famous sermon preached in Plymouth Church nearly thirty years ago on the needs of the children in the growing city,—at the close of which Philip D. Armour came and said to the young preacher, then only 37 years old,—'Young man, do you really believe what you have said?' 'Of course I do,' was the answer. 'Then, if you will give five years of your life, I will give the money, and we will do it together.'"[6] Of this service, to the giving of which he was thus called, he had a just understanding, a just understanding of its opportunity, value and power. In the undertaking he was moved by two great purposes, as said Dean Monin of the Armour Institute,—"the one to develop personality, and the other to prepare for performance. Personality means self-development. Performance means service and self-restraint. Personality needs inspiration and power; performance needs instruction and discipline, and these two streams of influence he gathered up in his comprehensive conception of what an engineering college should do, and . . . of what every educational institution should procure."[7]

These two great works, as a preacher and minister of Jesus Christ and as the president of Armour Institute of Technology,—each greater than any man should bear—he carried forward together. He might say that man has two shoulders, two feet, two arms, and a double-barreled brain. Perhaps each function or force should aid the other. The work of the president of a scientific school helped to give substance to the sermon. The sermon, in turn, stirred the imagination for the daily duty and the common task. Each service was of life, by life, in life, and for life. Each service created and bore an elixir of youth, the perpetual overflowing of quenchless human and divine forces. Both the ministry and the administration were, moreover, for the present, yet more for the future, of men. Therefore, youth was to him the great opportunity in which, and through which, and for which, he wrought.

Friend and Citizen

Such, they seemed to me, were the two fundamental and prevailing elements and forces of the full life of this great and dear man; and yet religion and its eloquent interpretation was more fundamental and prevailing. Still in them, one does not forget the friendships, numberless, with all sorts and conditions of men, found in all lands and beside all seas. In these friendships, how he rejoiced, and how intense was his loyalty to them! Joined in these friendships, as both cause and result, was his talk. For he was one of the best of talkers known to me,—and I have known many of the best,—touching on great themes, but not too heavily, punctured with fitting allusion, illustrated by story and anecdote, made radiant with wit, and environed with humor. The talk had raillery, properly confined, and mimicry that left no sting, only showers of laughter, bathed in atmospheres of happiness and of enthusiasm. For he was an optimist who believed in yesterday, much, in today, more, in tomorrow, most. His hours and experiences always seemed white-crested, moving toward blessed consummations. As I have intimated, he was a hard worker in many relationships, but seldom was he seen to be at work. "When do you prepare your sermons?" he was asked. "All the time," was the answer. He read much and of many kinds of literature, and he wrote much and of many kinds, too. His books remain: *litera scripta manet.* They are a rescript of himself. As books, they seem at times to give intimations of declamation. They remind one of Macaulay's marching essays. But heard or read, they are sincere and real understandings. In them are found not only poems, but also biographies and novels, as well as sermons.

With all these services, of the preacher, of the administrator, of the author, and of blessed companionship, he was also a great citizen. The most representative American city never had a nobler citizen, one whose voice spoke her thought so well, one whose ideals so completely united her aspiration, one whose character so fully embodied the best that was in her. Above all, I think of my friend, whom I call "Gun," as standing for a fullness of life of which Tennyson sang, a poet whom he loved, for a fullness of life of which the Christ, whom he worshiped as Savior, was the incarnation.

[6] *In Memoriam. Address by Rev. Charles W. Gilkey. p. 17.*

[7] *Ibid. "Dr. Gunsaulus, the Educator." Address by Louis C. Monin, Dean of Armour Institute of Technology. pp. 56-57.*

Parables of Safed the Sage

The Parable of the Doughnuts

I sat me down at the Breakfast Table, and the smell of the Coffee was fragrant. And Keturah had cut a Grape Fruit so large that the half of it was as it were for a Bath Tub, and the juice thereof was delicious. And we also had Breakfast Food and Toast. And I looked about the Table, and I beheld some Doughnuts. And I shouted aloud for the joy thereof.

And Keturah said, I hope that thou wilt like them. I bought them at a Bakery Sale.

And I said, Keturah, thou hast betrayed the confidence of thine husband. I verily supposed that these Doughnuts were thine own.

And I took one of them, and brake it, and essayed to eat thereof.

And I said, Keturah, I am a more merciful man than to eat this Doughnut.

And she said, Toward whom art thou displaying mercy?

And I said, My heart goeth out unto the Little Birds, that flutter about in the cold, and have no nice juicy worms within reach. The north wind doth blow, and we shall have snow, and what will the birdies do then, poor things? They will see on the ground a doughnut so round, and they will be grateful to me, poor things.

And Keturah said, I am sorry that thou dost not like the Doughnuts that I provide.

And I said, I have no fault to find with the Doughnuts. I think that the Foundry where they were Cast had an unusually tough lot of Metal, but I am not criticizing the product. I care too much for the Birds to deprive them of such food.

So I went my way for that time, and I forgat about it. But when I returned home for Lunch, I smelled a Sweet Savour, and I cried aloud, Keturah, hast thou been making Doughnuts?

And she said, Taste these, and see if they be cast in the same Mould?

And I will not tell how many I consumed of them.

And I said, Behold, am not I a benefactor, and an Humane Man? For in my great kindness toward the birds did I forego the Doughnuts that were on the table at Breakfast, and now behold the reward of my Virtue.

And Keturah rather liketh me to talk in this way, for she herself enjoyeth Doughnuts less than she enjoyeth my Praise of her Cooking.

And I said, I would I could claim much greater credit than I do for my benevolence, but whatever credit there is coming to me, I take it with the Doughnuts.

And Keturah said, I think it well for thee to save up for thyself all the virtuous credits that come to thee, for indeed thou hast need of them. And in this case I think thou art entitled to some credit. For look now out of the window, and thou shalt see what I did with the Doughnuts which thou

rejected. For I did with them even as thou didst command.

And I looked out of the window, and behold those Doughnuts lay upon the frozen earth, and every one of them was surrounded by a ring of Birds.

And after that, I ate another of Keturah's Doughnuts.

And believe me, they were Some Doughnuts.

An Outstanding New Book

Religious Cults

MODERN RELIGIOUS CULTS AND MOVEMENTS, by GAIUS GLENN ATKINS, D.D. (Revell. $2.50).

Dr. Atkins, through contributions to our own columns, and elsewhere, has become so distinctly notable for the spiritual feeling and pure literary quality of his writing that one does not naturally associate him with a field that has more commonly attracted men of controversial mind. This book, however, makes one glad that a deeper interest and insight, and a better method, than are generally associated with controversy have been brought to bear upon so important a subject. Dr. Atkins has done, as might be expected, a very thorough and distinctive piece of work. His method may be described as descriptive, interpretative and expository. Each movement or cult is set forth with the adequate historic facts and backgrounds and with due philosophic and psychological orientation. Sane, wholesome and well-balanced in his own religious beliefs, experiences and outlook, Dr. Atkins has a rare power of understanding the cults and the people who follow them. One feels throughout the impartiality of his treatment, but the total effect of his book is to make one feel how deeply and essentially the cults reveal their own weakness and inadequacies when brought under fair, if searching, analysis.

Four chapters of Dr. Atkins' book deal with *Christian Science*, with a preceding chapter dealing with *Faith Healing in General*. A chapter is devoted to *New Thought*, a chapter to *Theosophy and Kindred Cults*, a chapter to *Spiritualism* (a masterly presentation within reasonably small compass), and the closing chapter to *Minor Cults* and *The Meaning of the Cults for the Church*.

Competency, both in knowledge of the facts and in spiritual interpretation, characterizes every page. Dr. Atkins sees that a cult that to the careful thinker or man of normal experience seems shot through with error may none the less to some follower symbolize, or express, a very vital religious experience. The concluding pages express the truth that America most needs to learn at the present hour—that both grace and expediency demand the duty of tolerance. Dr. Atkins says:

The Christian churches will gain nothing by an intolerant attitude toward expressions of faith and spiritual adventures beyond their own frontiers. Just as there is a constant selective process in answer to which the historic churches maintain their existences, a selective process controlled by association and temper, in that some of us are naturally Catholics and some Protestants, there are tempers which do not take kindly to inherited organization, authority or creed. Such as these are seekers, excessive perhaps in their individuality, but none the less sincere in their desire for a faith and religious contact which will have its own distinct meaning for their own lives. And if there may seem to some of us elements of misdirection or caprice or unreason in their quests, it is perhaps in just such ways as these that advances are finally made and what is right and true endures.

If nothing at all is to be gained by intolerance, nothing more is to be gained by an unfair criticism and, in general, all these movements must be left to the adjustments of time and the corrections of truth.

That is well and wisely said, but the adjustments will be hastened by such careful, candid and fair-minded studies as this by Dr. Atkins.

W. E. G.

The Use of Literature in the Church

Some Practical Suggestions on Books and Reading

By Frederick L. Fagley

THE use of literature in the work of the church is one of the most interesting features of the development of modern church work. This began in the Sunday school. There was a time not many years ago when all the material that was available for the Sunday school was the Bible; then came picture cards, lesson quarterlies, young people's magazines, teachers' magazines and a whole array of modern helps. No one would think today of trying to organize or conduct a Sunday school without the use of the best texts, magazines and helps. Try to picture what the Sunday school would be without these modern implements, and we realize at once how limited would be its scope of activity.

MISSIONARY PROMOTIONAL LITERATURE

The use of literature in the general work of the church is of more recent origin and has had a slower development. One reason for this is that we have been a bit timid in our insistence upon the teaching function of the church. We have looked upon the church and its services more as a means of exhortation and of inspiration, but year by year we find that the church to be secure and effective must also be a teaching agency, and to be fruitful in this realm it must avail itself of whatever material there is at hand. For years the practice of disseminating promotional literature for various missionary and benevolent causes has been increasing. This feature of church work has received careful cultivation. Is it not possible, however, that the production of promotional literature has been in advance of the development of methods for its use?

I suppose that there are large numbers of churches which receive promotional literature for which they have no particular use, and this material is either left in bundles, or if opened is stacked on the rear pews. We ought to find a better way of gaging the requirement for promotional literature, for printing these days costs entirely too much to use money for the production of high class promotional literature unless there is a definite need to be met.

THE PURPOSE OF LITERATURE

But what we have more in mind is the use of literature by the church in the promotion of its own interests in the community. When we analyze the responsibilities which rest upon the church in making its work known to its own people and to the community at large, we find that there are at least three phases of this responsibility:

I. DOCTRINAL LITERATURE

The first is that the people of the congregation may have a clear idea of the foundation truths for which the church stands. This is what the pastor is seeking to do day by day in his sermons, but he can reinforce his efforts along this line by having available some summary of Christian belief for his people. Some pastors give their people a series of sermons, and after they have been preached these sermons are printed that the people can read, study, and meditate upon the great truths as they have been presented.

More and more pastors are recommending to their congregations the reading of certain books on doctrine. Among those that are found of value just now are *The Church in America*, William Adams Brown; *What Does Christianity Mean?*, Faunce; *Christianity and Progress*, Harry Emerson Fosdick; *The Reconstruction of Religion*, C. A. Elwood; *The Main Points*, Dean Charles R. Brown. Of particular value is Dr. Bosworth's *What It Means to Be a Christian*. This little book was written that pastors might have a working manual of value not only to those who were just becoming acquainted with Christian teachings but also to those maturer Christians who desire a better understanding of the truths held widely in the Christian church. For young people the various text-books for the pastor's class are widely used.

II. DEVOTIONAL LITERATURE

The second phase of responsibility of the church is to train its members in devotion. It is of little value to say to a man, "Pray daily to God," unless at the same time the pastor is able to teach the members how to pray. The first followers of Jesus said, "Lord, teach us to pray," and one of the few definite instructions Christ gave to his disciples was "Pray ye in this way," and he taught his disciples word for word what we know as the Lord's Prayer."

The Christian Church is just beginning to develop literature on the cultivation of the devotional life, and to make available for pastors inexpensive helps which can be a source of great strength to the building up of the spiritual life of the people if used carefully and conscientiously. For our Congregational churches *The Fellowship of Prayer*, *A Book of Prayers* and *Aids to Private Devotion* are valuable, and it is expected that as days go by we shall be able to have more efficient helps for this feature of the work.

III. SERVICE LITERATURE

The third phase of the responsibility which rests upon the church is to inform the members of the responsibilities and practical duties of church membership. For this there are a number of valuable books, as *When We Join the Church*, Ryan; *The Meaning of Church Membership*, Versteg; and also Dr. Calkin's *The Meaning of Church Membership*.

The Congregational Commission on Men's Work has been preparing some most helpful leaflets for men. For example: *What the Church May Expect of Its Men; How to Organize the Men in the Local Church; What Every Deacon Ought to Know; What Every Trustee Ought to Know.*

THE WIDER RANGE

It should ever be held in mind that the church is to train men to live effective lives in the world at large. To do this the church must direct the minds of its people along social and economic lines—great books on social justice, international relations, inter-ra-

(*Continued on page* 287)

OUR INVALID PARISH

Winfred Rhoades
Pastor

Keeping Your Grip

It was one afternoon when some rare and beautiful music was being given in a lovely home in the country. Before it was over, one of the guests rose and hurried forth. "Did you notice that poor woman?" some one said. "Did you notice her eyes, how they are bloodshot? The worst of it is, I'm afraid she is doing it to herself. I'm afraid it's drugs. She had an unhappy marriage, and then she had nervous prostration, and I'm afraid she has lost her grip." I replied to the effect that most of us have got to keep an awful grip on ourselves all the while. "And it takes a lot of courage," the first speaker replied, "to do it when you're down."

It does take courage to keep your grip when you are down. But victory in life lies not in doing heroic things when they are easy, but in doing heroic and noble things when they are hard. Temporary oblivion to pain may be purchased, and forgetfulness of trouble likewise; but if purchased at the price of ruin to both body and soul, "Defeated" is the word that must be written into one's epitaph.

Some men, reaching mature life, give up the ideals of character that have made the worth of their earlier years; some folk, when troubles bring them face to face with the difficulties of faith, let go the high hopes and great expectations which in other years inexperience had made it easy to hold; and others, attacked by the body's ills or the heart's sorrow, take no hold on self-restraint and wholesome grit, but, through face and voice and word and act, force upon the world an afflictive share in their dismals. But there are others, God be thanked, and they are many, who keep their grip on courage, and self-control, and the ideal of victory for the soul.

There is a beautiful passage in the ancient records about St. Francis, which tells how he would tenderly and lovingly chide those of his followers who presented the appearance of gloom. "Why dost thou show outwardly grief and sadnesss because of thine offences? Between thyself and God keep this sadness. . . . But in the presence of myself and the others, study always to have gladness, for it becometh not a servant of God to show sadness and a troubled countenance before his brother or any other one."

There is high satisfaction in making oneself to do hard things when baffled by sickness, or pain, or age, or other difficulty. "Out of my great pains I compose the little songs," said Heinrich Heine, poet, dramatist, and romanticist. The poems which Schumann, Liszt, Rubinstein, Brahms, and Grieg, found an inspiration for their glorious settings, were written by a man who, through long years, suffered agonies from spinal disease.

Is it not good to meet those people who will not suffer themselves to lose their grip, let them be up, or let them be down? Sickness holds them fast for years, but they resolve that no gloom nor complaint shall come forth from them. Pain, or it may be desolating sorrow, grips them hard, but they will not let themselves become unmanned. Suffer, if need be, they can; but moral wreckage of life they will not make. They are resolved on a triumph of the spirit. It does take courage to keep your grip when you are down. But keeping your grip upon courage, and trust, and faith, and life's ideals, makes it possible for you to be written into the Great Record not as victim, but as victor.

Closet and Altar

THE SHARED LIFE

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6: 2.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of good, is a step nearer to the life of Christ, through which only death can be really a gain to us.—*Arthur Penryhn Stanley.*

According to the Apostle's counsel, "Let us bear the burden one of another" and God shall bear the burden of us all.—*Thomas Adams.*

He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart;
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

Henry van Dyke.

I am sure that as we grow better and better Christians this will become more and more the source and fountain of our strength. We shall come so close up to all the world's wickedness that it cannot strike us. We shall be saved from it by our pity for it. We shall be far from its contagion the closer that we come to its needs. We shall be pure as the angels the more completely we give ourselves up to the ministering angel's work. This is the true positiveness of the Christian's purity, the real safety of the loving and laboring life.—*Phillips Brooks.*

Father of spirits, that lovest whom thou chastenest, correct us in our weakness as children of men, that we may love thee in our strength as sons of God. May the same mind be in us that was also in Christ, that we may never shrink, when our hour comes, from drinking of the cup that he drank of. Wake in us a soul to obey thee, not with the weariness of service spirits, but with the alacrity of the holy angels. Fill us with a contempt for evil pleasures and unfaithful ease; and sustain us in the strictness of a devoted life. Daily may we crucify every selfish affection and delight to bear one another's burdens, to uphold each other's faith and charity, being tender-hearted and forgiving as we hope to be forgiven. Hold us to the true humility of the soul that has not yet attained; and may we be moderate in our desires, diligent in our trust and content with the disposals of thy providence. Amen.

James Martineau.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Making Trivial the Priceless

Comment on the Prayer Meeting Topic for March 9-15

BY CHARLES ERNEST WHITE

Topic: Dangers of Trifling With Life, God, and the Soul. Acts 26: 28-32; Luke 12: 15-21.

Light from the Bible Passages

Being sincere is not any security against being misunderstood and misjudged. Paul was no trifler when it came to discussing the claims of Christ. A disturbed conscience may be the best sign of a sure shot. Festus, along with others, had been hit. His ridicule of the intense Paul was a boomerang upon himself. One who speaks for God must not be afraid of man or for his own life. His supreme concern is lest he shall not represent God truly. (Compare the passage in Acts). A man's prosperity may be a harder test than his adversity. The temptations of prosperity are the overemphasis on the material things of life, overconfidence in one's self (note the I's in the Luke passage), looking for the soft side of life, and forgetfulness of God. Abiding riches are those that bear the image of God.

Leads for Leaders

Make a study of the things that men call priceless and see if you finally come out with the three included in our topic, and which we all have. What is embraced in "Life"? With "God" we must place Jesus Christ. The "soul" is the eternal thing in us that does not die. Is this not a second Trinity?

How do things take on value with us? What does knowledge of them contribute? What, reverence? Why, desire to preserve them in all their purity and beauty? Apply this to the three things of supreme value?

Does the feeling of possession lead us to feel that we can do what we wish with our own? What does I Cor. 6: 19, 20 mean?

Is liberty the right to do whatever we wish? Or "obedience under law"? Can God's laws be slighted, twisted, defied, to fit in with our own ideas?

Can we expect others to take a serious attitude toward things which we treat slightingly?

Thoughts for Members

Serious business was a trifle to him, and trifles were his serious business.—*Macaulay.*

The steadied mind summons the whole personality to its task and finishes it. It is the enemy of loose ends. It is the sworn foe of indolent dreaming. . . . Think of the contagion of carelessness, and happily of the contagion of efficient thoroughness.—*John Douglas Adam.*

This is the word that year by year,
While in her place the School is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all with a joyful mind
Bear through life like a torch in flame,
And falling, fling to the host behind—
"Play up! Play up! And play the game!"

—Henry Newbolt.

A Moment of Prayer

Keep us, O God, from handling lightly the things upon which thou dost place the highest values. Teach us that our life is thy life, our souls thy soul. Reveal to us the worth of things rightly used. Keep us alert that we may not awake too late. Let us see things through the eyes of him whose we are and whom we serve. Amen.

Among the Religious Books

The Psychology of Jesus

SOME ASPECTS OF THE LIFE OF JESUS, FROM THE PSYCHO-ANALYTICAL POINT OF VIEW, by GEORGES BERGUER, Lecturer in Psychology at the University of Geneva. Translated by Eleanor and Van Wyck Brooks (Harcourt, Brace & Co. $3.50). We confess that we approached this book with deep misgivings. A certain type of psychologist has so managed by the psycho-analytic method to put the smudge of sex over every phase and expression of genius that we viewed with some alarm the invasion of so sacred a field. Of course the life of Jesus ought to be open to the fullest and freest inquiry, but one who has felt the simple beauty of that life as portrayed in the New Testament naturally fears the intrusion into that inquiry of a dull materialism. Our fears, however, were groundless. Professor Berguer not only combines with an open and inquiring mind a proper delicacy of feeling, but in addition to a competent knowledge of psychological viewpoints and methods he possesses large ability as a theologian and deep capacity to understand and interpret Christian experience. He discusses very ably the relation of Christianity to the mystery-religions and the historicity of the gospel narratives. He discusses the nature of myths and legends and their relation to fact, and the place that both fact and myth occupy in religion from the psychological standpoint. The spirit of the book may be judged by the writer's quotation in the preface from Bouvier to the effect that if we are to advance in interpretation of the inner world of truth "we must desire neither to be orthodox nor to be liberal; we must desire to be *intrinsically Christian*, that is to say theologians to whom nothing that is inward and true in orthodoxy is alien but whose method remains that of a sovereign liberalism." Professor Berguer's book is confirming to faith and a very notable contribution to an understanding of its essence and necessary content. W. E. GILROY.

God in the Early Church

THE GOD OF THE EARLY CHRISTIANS, by A. G. MCGIFFERT (Scribners. $1.75). A great deal of light on many things was shed by the president of Union Theological Seminary when he gave these lectures at Yale. The facts as the author sees them are these: The God of the first Jewish Christians, as of Jesus, was the God of the Jews. Subsequently they came to recognize Christ also as divine. The God of the Gentile Christians was at first Jesus alone. Subsequently they came to recognize also the God of the Jews. The addition of Jesus to God by the Jewish Christians is an old problem which the author does not really solve. It is hard to see how the process squared with Jewish monotheism. Similarly, though the Gentile Christians began with no monotheistic prejudices, it was not inevitable that they should add the Jewish God to Jesus. Here McGiffert has set forth a fresh problem that has apparently been overlooked heretofore. He attributes this process to apologetic and theological motives as well as to Jewish influence. To connect with Jesus as Lord and Redeemer a world-God who disposes all things from the creation to the judgment satisfied a philosophic interest, and the God of the theologians was always of more philosophical than religious or ethical value. Perhaps men's theory about God does not make so much difference to real religion as modern controversialists seem to think!

The later chapters of the book abound in quotations from the ante-Nicene writers and show their treatment of such questions as the distinction between Christ and God, which monotheism, both as a Jewish inheritance and as a philosophical desideratum, seemed to oppose, and the evil in the God-created world and future punishment which God's goodness and kindness seemed to oppose. Here, as in his *Apostles' Creed*, the author explains the conflict of the orthodox view with modalists, gnostics and Marcion. Perhaps the earlier chapters are of more general interest. Two specially striking features are the author's repudiation of his earlier view (widely held still even by liberal Christians) that Jesus was the teacher of a new doctrine of the fatherliness of God, and his clear explanation of the duality in Paul which led him not only to two

Macmillan From *The Holy Land*
THE BEAUTIFUL GATE
FROM THE GARDEN OF GETHSEMANE

disparate views of Christ but also to two disparate views of God, the one the inherited Jewish theistic view of God as a person, the other the mystical view of God (or Christ or the Spirit) as a spiritual substance in which by redemption Christians share. If, as the publishers claim on the jacket, "this simple presentation of the historical facts will be welcomed by both fundamentalists and modernists," it will be because it shows not only *that* the early Christians came to believe literally what the creeds say but *why* they did so.

HENRY J. CADBURY.

A Bible Commentary

THE ONE-VOLUME BIBLE COMMENTARY, edited by REV. J. R. DUMMELOW, M.A. (Macmillan. $3.00). This is the Commentary to which reference was made recently in *The Editor's Bible Class*. It represents the collaboration of over forty scholars chosen from the church-at-large and from both sides of the Atlantic. Of course no one-volume commentary, nor any commentary, for that matter, can offer exhaustive treatment. Possibly commentaries in general have a way of avoiding, rather than of explaining, difficulties. But from personal use the Editor of *The Congregationalist* can testify to the value of this volume. Its textual comment is often sufficiently explanatory and enlightening, and its general articles, special introductions to the various books and chapters, and synopses are of much value. Accepting the historico-critical viewpoint and an attitude of open-minded honesty in the study of the Scriptures, the writers in general do not represent extreme and doubtful positions. It is an excellent volume for those who wish to understand the work of reverent present-day scholarship in relation to the Bible. Some such work as this we should regard as essential to the Bible student and as something that ought ever to be within reach. We know of no better single volume of the kind than this edited by Dummelow. W. E. GILROY.

In Palestine

THE HOLY LAND, by REV. JOHN KELMAN (A. & C. Black, imported by Macmillan. $2.50). This is a volume in the famous Black's Popular Series of Color Books, any one of which is excellent for a gift book. The text of this book is written by Rev. John Kelman of Edinburgh, and consists largely of descriptions of scenes visited by him in company with George Adam Smith. Five chapters give graphic accounts of the land; five more are devoted to the history of its ancient invaders, including the Crusaders; and five interpret the "Spirit of Syria." No effort is made to discuss post-war conditions, or problems. There are 32 full-page color illustrations by John Fulleylove, R.I. The book presents in picture and text an excellent interpretation of the Holy Land, which any Bible student would delight to read and own.

A Study in Mysticism

THE MYSTICAL ELEMENT OF RELIGION, by BARON FRIEDRICK VON HUGEL (Dutton. 2 vols. $12.00 the set). This is a scholarly, critical and sympathetic study of the life and writings of Saint Catherine of Genoa and her friends, developed into an elaborate and important essay on the philosophy of mysticism. It originated in the author's "deep attraction to Saint Catherine's doctrine of the soul's self-chosen, intrinsic purification." He says that after much study, "the wish arose to utilize as fully as possible this long, close contact with a soul of most rare spiritual depth, a soul that presents, with an extraordinary, provocative vividness, the greatness, helps, problems and dangers of the mystical spirit." And so, after some seven years of work, we have these two large and profound volumes, the most important, practical and reasonable study of mysticism recently produced.

Catherine of Genoa was born in Genoa in 1447 and died there in 1510. Her life belongs, therefore, with that remarkable group of "large-souled, pre-Protestant, post-Mediaeval Catholics" who preceded the Reformation. She was apparently temperamentally inclined to the religious life and is said to have wished to enter a convent when only thirteen years old. On account of her youth the wish was denied. When sixteen she was married, but not happily. Ten years later she had, while at confession, a remarkable religious experience, which she believed to be a direct communication from God. Then began a marvelous inward condition which lasted till her death, marked by periods of ecstasies, and revelations which are recorded in her literary works. To the recovery of these teachings von Hügel has devoted great critical study. St. Catherine wrote nothing herself. The books that contain her doctrines were written by her disciples from their memory of her conversations. An analysis of these teachings forms the chief part of these volumes. It would be a pleasure to quote at length from this excellent work,

but we must be content with commending it to our readers. They will find that while the mystical element of religion is exalted it is not without due warning of the perils which lurk under the name "mysticism." St. Catherine's life, it should be noted, was a life of practical service; devoted to the care of the sick, she was for many years manager of the hospital of Genoa and is remembered for her unselfishness and self-sacrifice as well as for her religious experiences and mystical teaching.

The Virgin Birth

THE VIRGIN BIRTH, by FREDERIC PALMER (Macmillan. 75 cents). A thorough, scholarly and admirable study of the Biblical teaching concerning the doctrine of the Virgin Birth, the growth of the doctrine, and its significance and place in the Creeds. It shows clearly that the gospel record is conflicting, that Jesus himself gives no evidence of knowing that his birth was other than normal, that Paul certainly did not and represented otherwise. Professor Palmer does not deny the possibility of the Virgin Birth but questions its historicity and shows that it was certainly not recognized as essential. Nothing in the gospel teaching is based on the idea of the Virgin Birth. It is easily intelligible how it came, in time, to find a place in the creeds of the later years. The doctrine of the divinity, or even of the Deity of Christ does not in any degree depend upon this doctrine of the Virgin Birth. No better study of the whole subject is available.

The Religion of Jesus

THE RELIGION OF JESUS AND THE FAITH OF PAUL, by PROF. ADOLPH DEISSMANN (Doran. $2.00). This consists of five lectures on Communion with God in the experience of Jesus; and five lectures on Communion with Christ in the experiences of Paul. The first group presents an admirable study of the spiritual life of Jesus as revealed in his prayers, "the normal, quiet piety of Jesus," his thought of the Kingdom of God, and the growth in him of the Messianic consciousness. The second group develops Paul's intimate fellowship with Christ, especially his use of the terms, "in Christ," "with Christ," "through Christ," "of Christ," etc. A wonderfully revealing and helpful series of lectures. An interesting feature is the comparison of the recently discovered letter of Zoilos, a teacher of the Sarapis cult, belonging to the same period with the letters of Paul.

JESUS AND CIVIL GOVERNMENT, by REV. A. T. CADOUX (Doran. $2.00). So much is said in these days concerning pacifism, and non-resistance, as a Christian principle, that many accept it without question as undoubtedly true. For all such, and for any who are in doubt, we advise the reading of this volume. It presents the conditions under which coercion is necessary, even as an expression of good will. "The pacifist interpretation of the teaching of Jesus does not appear in the first generation of the followers of Jesus." The attitude of Jesus toward soldiers is not antagonistic, neither is that of Paul. The use of force is essential to the maintenance of Civil Government and both Christ and Paul counsel obedience to those in authority. "Render unto Cæsar the things that are Cæsar's" is a saying of much significance. Dr. Cadoux gives full credit to many pacifist teachings and devotes many pages to commending the establishment of an International, or World Court. He also champions the League of Nations as of great value. These are but suggestions of the wide range of discussion in this admirable volume.

DID JESUS MEAN IT?, by FRANK DURWARD ADAMS (The Universalist Publishing House). What Jesus meant is a matter for interpretation. It is not enough to say that he meant what he said. Dr. Rihbany, the Syrian author, has plainly shown that Western literalism often actually misrepresents the meaning of Jesus, and nowhere more frequently than in the Sermon on the Mount. Mr. Adams' naïve conviction that Jesus meant what Mr. Adams thinks and says he meant, is not completely conclusive. This is a pacifist interpretation of some verses from the Sermon on the Mount. It favors the idea of absolute non-resistance of evil, under all circumstances, and apparently would approve a nation like Belgium permitting invasion. The author seems to consider the man or the nation that takes the defensive equally guilty with the one who is the aggressor. Each is guilty of "going to war." In many ways the author's argument is unconvincing.

THE POET'S LIFE OF CHRIST, by NORMAN AULT (Oxford University Press. American Branch. $3.25). An inspiring anthology, exclusive of hymns, aimed to indicate the remarkable degree to which the life and teachings of Christ have inspired the poets of the English speaking race. It includes selections from seven centuries of literature, the works of such writers as Rosetti, Milton, Coleridge, Herrick, Blake, Wordsworth, Arnold, Bridges, from Carols and Plays and a host of unfamiliar authors. It is arranged to follow the order of the life and teachings of Jesus from the Nativity to the Ascension.

THE POWER OF AN ENDLESS LIFE, by HENRY HALLAM SAUNDERSON (Century Co. $1.25). An encouraging and helpful study of immortality, especially the Christian's faith, originating in the resurrection of Christ. The practice of the life immortal is represented as a duty and the faith gives moral worth and spiritual meaning to the life that now is, "illuminating the landscape of life with an unfading radiance."

Studies in the Old Testament

INTRODUCTION TO THE OLD TESTAMENT, by PROFESSOR ERNEST SELLIN (Doran. $3.00). This volume is highly commended in an introduction by Professor A. S. Peake, not as a whole, but as a splendid example of independent scholarship. Professor Sellin accepts the modern documentary conception of the Pentateuch and is generally in harmony, in such matters of introduction, with the modern school. At the same time he is in other points more nearly in agreement with the traditional position, *e.g.*, in acceptance of the Decalogue and the Book of the Covenant as Mosaic. He puts forward and defends the strange conception that Moses is the servant of Yahweh, that he "suffered a martyr's death in Shittim," his return was expected and that he would "lead back the Jews to their home and establish a Kingdom of God for all the nations of the earth." The volume is of special value for its presentation of the most recent conclusions of German scholarship—if one cares to know what are those conclusions.

AN INTRODUCTION TO THE STUDY OF THE BIBLE, by REV. J. R. VAN PELT (Doran. $2.00). The author is Professor in Gammon Theological Seminary. In this volume he gives an excellent presentation of the facts concerning the Bible, the origin of its various books, the formation of the canon, "how we got our Bible," and answers most of the questions raised by the Bible as to "revelation," "inspiration," etc. He is fully in sympathy with the soundest modern historical interpretation of the Bible and states clearly the documentary theory and similar matters. He says, "The claim of complete inerrancy in the Scriptures is not only unnecessary, but even injurious." "There are in the Bible discrepancies in matters of history and the like." "Revelation was progressive from the beginning until Christ. Jesus Christ is the supreme revelation of God." "Revelation is an affair of the present as truly as of the past." These sentences may indicate the general spirit and trend of this valuable volume.

PRACTICAL LECTURES ON THE BOOK OF JOB, by FRANK E. ALLEN (Revell). The author insists that the book of Job is of early date—one of the earliest of the Old Testament and that Job was a real man and a type of Christ. His main efforts, however, are practical rather than critical, homiletical rather than scholarly.

THE HIGHER CRITICISM IN RELATION TO THE PENTATEUCH, by PROFESSOR EDOUARD NAVILLE (T. and T. Clark, imported by Scribners. $1.75). This author is a recognized authority in Egyptian history. His criticism of Old Testament literature is not as well founded. This volume presents his grounds for opposition to the conclusions of the Higher Criticism.

ANCIENT LIGHTS, by MRS. ST. CLAIR STOBART (Dutton. $3.50). A study of the Scripture for the purpose of demonstrating that it is largely a record of psychic phenomena. When we read that "the Lord spake" we are reading of a genuine psychic communication. Abraham, Jacob, Joseph, Moses, etc., were all adepts. Paul was a Psychic—and Jesus was the greatest of them all, so the author declares.

THE BEST BIBLE TALES, OLD TESTAMENT, by NELLIE HURST (Revell. $1.50). In forty-five chapters the principal stories of the Old Testament are told in simple language suitable for the primary school age. At the close of each chapter the Bible reading is indicated, also the theme of the story and a general summary of the lesson taught. The author's imagination is worked vigorously in elaborating the details of each story, but not objectionably so.

FAMOUS FIGURES OF THE OLD TESTAMENT, by WILLIAM JENNINGS BRYAN (Revell. $1.50). Thirty-four brief Bible lessons, each connected with, or inspired by, a Bible character, Abraham, Joseph, Moses, Joshua, etc. Mr. Bryan's main interest seems to be in defending the so-called "miraculous" elements of the narrative, and upholding the literalist interpretation. The book is a good example of the methods of the Fundamentalists in Bible study.

OLD TESTAMENT CRITICISM, by EDWARD MCQUEEN GRAY (Harper. $2.50). A brief review, by an acknowledged authority, of the rise and progress of Old Testament Criticism from the second century to the end of the eighteenth. A second volume is promised by the author if its publication seems justified. Nowhere else in the English language, so far as we know, is such a concise and valuable review to be found. Few realize the fact that since the early Christian centuries these critical questions have persisted from age to age. Celsus in the second century, for example, denied the Mosaic authorship of the Pentateuch. Many questions of textual criticism have arisen from time to time and the doctrine of verbal inspiration—of Jewish origin—was often attacked before the days of the Reformation. This volume, full of interesting material, reviews the whole subject.

BROTHERHOOD IN THE OLD TESTAMENT, by PROFESSOR A. S. PEAKE (Doran. $1.50). Recognizing the growth of ethical and moral ideals in the Old Testament and the adaptation of teaching to the capacity of pupils, Professor Peake shows the Brotherhood idea as it developed in Hebrew history. The book is full of practical material for present-day use and is based on modern historical interpretation. It is invaluable as a presentation of the social ideals of the Old Testament. The Family,

Slavery in Israel, Friendship, the Poor and Defenceless, Humanitarianism, Sins Against Brotherhood, are some of the thirteen chapter titles.

In Ancient Thebes

LUXOR AND ITS TEMPLES, by A. M. BLACKMAN (Macmillan. $2.50). An unusually interesting volume on Egyptian exploration. The author has sought to write "an account of life as led by the inhabitants of ancient Thebes," as that life is laid bare by the uncovering of ruins and the deciphering of inscriptions. The first chapter describes a Theban home, a three-story building with its various rooms, and the surrounding grounds. Several illustrations accompany the description. Other chapters tell of the Ancient City, how it became the capital of Egypt, a monumental city; then something of its great kings, and one chapter is devoted to the life and works of Queen Hatshepsut, "perhaps the greatest woman that the Near East has ever produced, certainly the first woman-individualist in history." A chapter of great interest is devoted to poems; songs, romances, and religious poems —with translations from the inscriptions. The concluding chapter describes some of the Funerary Temples—of which today we are reading on the front page of the daily papers. The volume is richly illustrated, attractive in print and binding and very readable.

Another New Testament Translation

CENTENARY TRANSLATION OF THE NEW TESTAMENT: THE GOSPELS, translated by HELEN BARRETT MONTGOMERY (The American Baptist Publishing Society. 25 cents). We may not, perhaps, call this the best new translation of the gospels, but it is excellent, and its handy size (a pocket edition) is an added advantage. We have found it unexpectedly satisfactory and refreshing. The changes are slight, the English is good, and there is but little to which one could take exception.

New Testament Studies

BEGINNERS' GRAMMAR OF THE GREEK NEW TESTAMENT, by PROF. WILLIAM HERSEY DAVIS (Doran. $2.00). The author is Associate Professor of New Testament Interpretation, Southern Baptist Theological Seminary. He has prepared this volume for students "who wish to learn New Testament Greek without a teacher." Professor Robertson says he has done it well. The author has taken advantage of all recent discoveries of Greek papyri. The book is useful also for those who wish to brush up their Greek, although it is intended for beginners.

THE REALM OF GOD, by REV. L. E. BENNETT (Doran. $2.50). The author is Master of King's College, University of Queensland. The central idea of his volume is that the Kingdom of God is already established on the earth and that "our chief duty is to strive to bring the whole of human life beneath its dominion." The first five chapters deal with the history of the idea of the Kingdom of God, in the Mind of Christ and in the thought of the Church; the five following chapters discuss the realization of the Kingdom of God on earth as a present task and a growing reality. It is an excellent, up-to-date presentation of the subject, encouraging and instructive.

HERE AND THERE AMONG THE PAPYRI, by GEORGE MILLIGAN (Doran. $2.00). An interesting account of the comparatively recent discovery of Greek papyri in Egypt, describing their appearance, the circumstances of their coming to light, their contents and the bearing of the discovery on a better understanding of some New Testament words and phrases. They also prove that New Testament Greek was in reality the language of the common people. Only about fifty New Testament words remain which have not been found in these Greek writings.

THE SPIRIT IN THE NEW TESTAMENT, by PROFESSOR ERNEST F. SCOTT (Doran. $2.00). The first two chapters are a necessary introduction, for they deal with the progressive conception of the Holy Spirit in the Old Testament, where the Spirit is presented as the out-going power of God in creation, or acting on men—"imparting to them something of His own might and wisdom." Then the Synoptic Gospels, the Primitive Church, the Pauline Doctrine, and the Later Church, are dealt with. The author shows that the Spirit is everywhere conceived of not as a personality

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THE NILE AT LUXOR

but as "a power, or divine effluence." The passages in which Jesus referred to the spirit are very few. The later references to the work of the Holy Spirit are fully treated, the matter of "speaking with tongues," etc. The conclusion is that while the presence of the Holy Spirit is a vital part of Christian teaching, it is altogether improbable that any of the New Testament writers attributed personality to the Spirit. The doctrine of the Trinity was foreshadowed in the New Testament but belongs to the centuries that followed. The discussion throughout the volume is thorough and convincing. We know of no better work on the subject for the general Bible student.

THE MINISTER AND HIS GREEK NEW TESTAMENT, by PROF. A. T. ROBERTSON (Doran. $1.75). The author gives convincing reasons why every minister should be familiar with the Greek New Testament and gives good advice for the promotion of such acquaintance. New discoveries of papyri have added greatly to the knowledge of New Testament Greek and even ministers who have been accustomed to use of the Greek text will find much new information in this volume.

IN PALESTINE AT THE EMPTY TOMB, by E. E. VIOLETTE (Doran. $1.25). Those who have read the author's *In Palestine With the Twenty-Third Psalm* will welcome this story of the resurrection set in the vivid background of the "land where Jesus lived." Here is combined a graphic picture of life in and around Jerusalem at Easter and a devotional presentation of the death and resurrection of Jesus and the subject of immortality.

Three Little Books of Prayer

THROUGH PRAYER TO PEACE, selected by CONSTANCE M. WHISHAW (Macmillan). An excellent collection of prayers from many sources and for many occasions, with a helpful introduction presenting many quotations from books on prayer.

A PLAIN MAN'S PRAYER BOOK (Dutton. $1.60). A choice little book in *The Bedside Series*, satisfying the devotional spirit with its excellent selection of prayers and pleasing to the eye in the clear type with which it is printed and the dainty style of its binding. It is a book one may become fond of, and in every sense it will wear well. Several pages are devoted to Dr. Johnson's prayers, better suited to private use than are those taken from the Liturgies, though these also are drawn upon.

THE OLD WORLD AND THE NEW, by L. H. M. SOULSLEY (Longmans. 40 cents). A helpful little booklet of prayers, grouped as Personal Prayers, Fellowship Prayers, For Certain Tempers of Mind (the tired, social workers, unanswered prayers), and Private Prayers.

The History of Religion

THE BIRTH AND GROWTH OF RELIGION, by GEORGE FOOT MOORE (Scribners. $1.50). The Morse Lectures for 1922 delivered first in Union Theological Seminary. They deal with the evolution of religion, which is, in some form, universal. Professor Moore finds the motive, "universal, supreme, perpetual" in the "impulse to self-preservation," and shows how this has worked out through the history of the race. The larger part of the volume is devoted to natural religions, in which what men seek are "natural goods, the good things of this life." The last two chapters are devoted to what he calls "soteric religions" or ways of salvation, *i.e.*, Zoroastrianism, Judaism and Mohammedanism, the soteric philosophies of India, Greece, and the Hellenistic-Roman world, and finally Christianity, a fusion of the other philosophies. Not much space is devoted to Christianity, but here is the closing statement: "The intellectual victory of Christianity over all the rival salvations of the time was due to the fact that it alone offered not merely a way of salvation but a philosophy of salvation."

THE SEMITIC RELIGIONS, by DAVID M. KAY (T. & T. Clark, imported by Scribners. $2.50). This volume presents the twenty-second series of Croall Lectures, six in number, two on the Hebrew Religion, one on Judaism, one on Christianity, one on the Moslem Religion, and the final lecture on the Heritage and Obligations of Semitic Religion. They are especially valuable and encouraging in outlook in their reference to the Moslem faith. "The extensive distribution of the Bible and Koran at the present time is creating a temperament favorable to general conciliation."

LECTURES ON THE HISTORY OF ROMAN RELIGION—FROM NUMA TO AUGUSTUS, by WILLIAM R. HALLIDAY (Small, Maynard. $1.50 net). A clear, concise summary of the character and historical development of the Roman religion up to the death of Augustus. A characteristic feature in the early Roman religion is the lack of individualism. Its subdivisions are the religion of the household, the farm, and the state. The welfare of the appropriate group is the object of religious ceremonies. The book is of interest either to the student of Latin culture, of comparative religion, or of primitive beliefs.

NEW LIGHT UPON THE PHILOSOPHY OF INDIA, by D. GOPAUL GHETTY (Dutton. $1.50). The Saiva Siddhanta represents the high-water mark of religious thought and philosophy of

South India. The former editor of *The New Reformer* of Madras describes "the remarkable and unexpected analogies between Swedenborg's teaching and the Saiva Siddhanta." He attempts to explain to the educated people of India the Siddhanta in the light of Swedenborg's spiritual teachings. He believes that "the spiritual conquest of India by Christ will take place through the teaching of Swedenborg."

THE SOCIAL ORIGINS OF CHRISTIANITY, by SHIRLEY JACKSON CASE (Chicago University Press. $2.50). The social environment of the Christian movement was largely gentile well before the end of the first century and this volume is planned to present the social environment of the authors and readers of the New Testament writings. Christianity, the author believes, would have soon passed into oblivion if it had restricted its activities to Palestine. The gentile world offered Christians their only hope of success. The question, what gave Christianity its appeal in gentile lands, is fully and convincingly discussed. An interesting distinction is pointed out between two types of Christianity early present in the ancient world: the one displayed in the Sermon on the Mount, the other in the Pauline letters. The growth of the conception of the deity of Jesus and its cause is discussed, and its influence. There is an important chapter on Christianity in conflict with its rivals. This is a study of the early church from a new, important and illuminating point of view.

STUDIES IN THE LIFE OF THE EARLY CHURCH, by PROFESSOR F. J. FOAKES-JACKSON (Doran. $2.50). A brief review of the most important facts of the early years of the Church, nearly through the fourth century, presented topically, in condensed, readable sections. Such topics are discussed in the twenty-five chapters, as, Judaic Christianity, Gentile Christianity, the Church as a System of Belief, Popular Christian Literature, Education in Religion, the Spirit of Martyrdom, the Primitive Bishop, Schisms, the Doctrine of the Trinity, Constantine, the Roman Catacombs, etc. Three chapters are devoted to Gnosticism. It is difficult to speak too highly of the volume. It is packed full of information. A splendid handbook of a period with which the average reader is but slightly familiar.

A Good Friday Service

THE VIGIL AT THE CROSS, arranged by REV. FRANK J. GOODWIN (F. J. Goodwin, Litchfield, Ct. $1.50). A little volume of over 75 pages all devoted to the observance of a three-hour service, in which each one of the Seven Words of Christ shall have suitable consideration. A brief address and several prayers are presented for each of the seven words. An Order of Service at the end indicates the time to be allowed for each division and suggests appropriate Scripture readings, hymns and tunes for each step in the service. The volume is adapted for use also on other occasions. We are confident that many ministers who are emphasizing the spiritual values of Lenten services, especially Holy Week, will find this volume very useful.

Selected Poems and Hymns

EVERY MAN'S BOOK OF SACRED VERSE, edited by GORDON CROSSE (Macmillan. $1.75). An attractive little volume containing 247 short poems, arranged chronologically, from Chaucer to Masefield. As compared with other anthologies it is marked by the omission of familiar hymns and long poems, and the inclusion of "a number of less widely-known poets."

STUDIES OF FAMILIAR HYMNS, by LOUIS F. BENSON (Westminster Press. $2.00). This is a second series of studies and contains twenty-four of our most familiar hymns, "The Lord's My Shepherd," Rous's Version; "Jesus, Lover of My Soul," "Children of the Heavenly King," "Rock of Ages," "God of our Fathers," "Just as I am," "God be With You till we Meet Again," etc. These hymns are treated quite at length, about ten pages to each. Pictures of the author, often of the original manuscript, sometimes of composer, are introduced, about fifty in all; the story of the composition is given in each case, brief biographical sketch of the author and other helpful material. Every minister should own the work. It is well written and will interest every lover of sacred poetry.

ONE HUNDRED AND ONE HYMN STORIES, by CARL F. PRICE (Abingdon Press. 75 cents net). A collection of stories about the origin, use and authors of most of the well-known hymns. A page is given to each hymn. A convenient handbook for popular use.

Studies in Religion

WHAT I SAW IN MY GARDEN, by OLIVER STONE DEAN (Pilgrim Press. 60 cents). Dr. Dean, a veteran Congregational minister, has seen and heard some suggestive character lessons as he has worked and strolled in his garden. The seed and the sower speak heredity and home life, preparation of the soil suggest getting ready for service, and the weather spells life's uncontrollable forces.

RELIGION AND LIFE, by W. R. INGE AND OTHERS (Appleton. $1.00). A vital little book containing six brief addresses on the foundations of personal religion. They are "Faith and Reason," by Rev. William R. Inge; "God the Father," by Professor David Cairns of Aberdeen; "Man's Need," by Rev. W. R. Halliday; "Christ," by Rev. N. S. Talbot, Bishop of Pretoria; the "Practice of Prayer" considered from the standpoint of psychology, by William Brown, M.D.; and "Christianity as Fellowship," by Father W. H. Frere. We heartily commend the volume for its rich and suggestive thought. Among other great truths it emphasizes, especially in the last essay, the fact that the one great infidelity of the church today is the sin against the spirit of "fellowship in Christ." The lack of this made the Great War possible in Christendom, and now it is splitting up the Church itself, by doctrinal controversy.

OUTLINES OF A PHILOSOPHY OF RELIGION, by AUGUSTE SABATIER (Doran. $2.50). A timely and acceptable reprint of a recognized masterpiece, a study based on psychology and history. In three parts, it treats first of religion and its origin; second, of Christianity and its essence; third, of dogma and its nature.

ONE MAN'S RELIGION, by ROBERT QUILLEN (Macmillan. 75 cents). A simple, frank and clarifying discussion of religious faith and experience. It is an unusual combination of autobiography and philosophy. It reveals a strong and practical Christian faith unvexed by doubts and confusion. A very helpful little book for one who needs helps in his religious life.

EVERY-DAY RELIGION, by EDWARD S. WOODS (Macmillan. $1.50). Thirteen chapters which the author describes fittingly as dealing with "some of the practical implications of Christian discipleship in the field of common work-a-day life." He finds the only possible solution of our problems, as a society or as individuals, in Jesus Christ, the determination to adventure the way of living he has opened for mankind. In this spirit he discusses the "Problem of Living Together," Christianity and work, recreation, money, sex, health, beauty, etc. For example, read what he says on Sunday recreation: "Better far that the young men of a village should join in organized games of a Sunday afternoon than loaf at street corners."

IMPERIALISTIC RELIGION AND THE RELIGION OF DEMOCRACY, by WILLIAM ADAMS BROWN (Scribners. $2.25). Dr. Brown has developed a notable study of human experience and human psychology as well as a philosophical analysis of religions. His definitions and explanations of imperialism, individualism and democracy in religion are excellent. They are searching and frank while they are appreciative and sympathetic. He finally comes to a summing up which sets forth as the closing word the hope and the possibilities of democracy but admits that it has not yet been realized. Dr. Brown says:

> Only the religion of Jesus has room for democracy. It has something for all of us together—a fellowship of the spirit more inclusive than any other known to man. It has faith and comradeship. It has the forward look. Christianity is not yet the religion of democracy. But of all existing religions, it has the best fighting chance to become so.

Some Spring Announcements

Charles Scribner's Sons

THE WORLD'S LIVING RELIGIONS, by Robert Ernest Hume ($2.00).

THE HOLY SPIRIT AND THE CHURCH, by Charles Gore ($2.25).

THE MINISTER'S EVERY DAY LIFE, by Lloyd C. Douglas ($1.75).

Macmillan Company

THE SPIRITUAL MESSAGE OF MODERN ENGLISH POETRY, by Arthur S. Hoyt ($2.00).

CHRISTIANITY AND THE STATE, by S. Parkes Cadman ($2.50).

THE IDEALS OF ACETICISM, by O. Hardman ($1.75).

GETTING A RELIGION OF OUR OWN, by Carl S. Patton ($1.50)

THE ETHICAL TEACHINGS OF JESUS, by Ernest F. Scott ($1.25).

THE PREACHING FOR THE NEW TIMES, by Newell D. Hillis.

BUDDHISM AND BUDDHISTS IN CHINA, by Lewis Hodous ($1.00).

ANGLICAN CHURCH PRINCIPLES, by F. J. Foakes Jackson ($1.75)

THE LIFE AND TEACHINGS OF JESUS, by Edward I. Bosworth ($2.50).

TOWARD A CHRISTIAN SOCIOLOGY, by A. J. Penty ($2.00).

EVERYMAN'S BOOK OF SACRED VERSE, by Gordon Crosse ($1.75).

BIBLE AND LABOR, by Joseph Husslein.

George H. Doran

1001 BIBLE PROBLEMS, by T. H. Darlow ($1.00).

THE MAKING AND MEANING OF THE BIBLE, by George Barclay ($1.50).

JEREMIAH, by George A. Smith ($3.00).

THE LEGENDS OF ISRAEL, by Lewis Johnson ($2.75).

VISIONS OF HOPE AND FEAR, by George W. Thorn ($1.75).

SOCIAL LAW IN THE SPIRITUAL WORLD, by Rufus M. Jones ($1.75).

THE WAY OF JESUS, by Henry T. Hodgkin ($1.25).

THE RELIGION OF WISE MEN, by George F. Wates ($1.50).

CHRISTIAN BELIEFS AND MODERN QUESTIONS, by Oliver C. Quick ($1.50).

THEISM AND THOUGHT, by Arthur J. Balfour ($4.00).

LIBERAL EVANGELICALISM, by Twelve Members of the Church of England ($2.00).

THE LOST RADIANCE OF THE CHRISTIAN RELIGION, by L. P. Jacks (75c).

A LIVING UNIVERSE, by L. P. Jacks ($1.00).

REALITIES AND SHAMS, by L. P. Jacks ($1.50).

THE SPIRITUAL INTERPRETATION OF NATURE, by J. Y. Simpson ($2.25).

SCIENCE AND RELIGION, by Harry E. Fosdick (10c).

PERSONALITY AND PSYCHOLOGY, by John W. Buckham ($1.75).

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

WITH THE CHILDREN

An Old Race-Horse

By Frances Margaret Fox

Long, long ago, before there were any automobiles in the world, all families who could do so used to keep one or two horses so they could go driving. Now it happened that Baby Matilda's father bought a fine-looking, high-stepping horse one time and didn't know until after he bought it that it was an old race-horse. That means that the horse used to run races with other horses at the County Fair and places like that. Instead of being hitched to a plow and plowing farmers' fields, or instead of being hitched to a carriage and taking a family to drive, for years and years her business had been to run races with other horses.

When little Matilda's father found out that his new horse was really an old race-horse, he thought perhaps he would have to sell her and buy another. The neighbors all insisted that it wouldn't be safe for Matilda's mother to drive such a horse.

They said, "She will run away as sure as can be, because she is an old race-horse, and old race-horses all run away, you'll find out!"

And one day soon after, Matilda's father did find out. He was driving his fine-looking, high-stepping horse slowly along a country road. Little Matilda was sitting on her mother's lap; the family was happy and the horse was happy, too. They knew the horse was happy because she pricked her ears in a happy way, switched her tail joyfully, and picked up her feet in a pretty fashion as she went trotting along, trotting along the country road.

Suddenly on the road behind there came a horse traveling trot-trot—trot-trot—trot-trot—trot-trot—fast, like that. It was Dr. Foster's horse, and the Doctor was driving fast because he had been sent for and was in a hurry.

As you may know, any race-horse would be unwilling to allow another horse to pass on the road. First thing Matilda's father knew, his horse gave a leap and went like the wind—straight along—straight along—straight along—straight along the country road, and left Dr. Foster's horse 'way behind. Dr. Foster tried to hang onto the reins tightly, because that horse of his didn't intend to be left behind, if he could help it; but it made no difference how fast Dr. Foster's horse made his four long legs fly, he couldn't catch up with the old race-horse. Then something happened.

In the beginning Matilda's father thought it was a joke when the old race-horse picked up her heels like that and *went*. In a few minutes, though, he began to feel anxious.

"I shall have to sell this horse," said Matilda's father to Matilda's mother.

Then he hung tighter than ever to the reins and kept on calling. "Whoa! Whoa! Whoa!"

The old race-horse pretended that she didn't know that when a driver called "Whoa!" he meant that she must stop.

Suddenly off flew a carriage wheel! Out flew Matilda's father into the ditch. Over the dashboard flew Matilda's mother and Baby Matilda!

Now the dashboard was the front of the carriage, just back of the horse's hind legs and tail. As Matilda's father flew off into the ditch he saw Matilda's mother and the baby girl fly over the dashboard. It was a dreadful minute. The man was sure his wife and baby would be killed.

That wonderful old race-horse, though, knew what she was about. She was trying to win in a race with Dr. Foster's horse, but she didn't intend to kill her good family. She was fond of her new family; they had been kind to her, they had promised to give her a good home, and she was grateful. Old race-horses were not always so lucky, and perhaps she knew it.

Now it happened that when Baby Matilda flew over the dashboard she landed square in the middle of the old horse's back, and her mother landed between the dashboard and the old horse's hind-legs.

As Matilda's father scrambled out of the ditch he saw a funny sight. Nobody had time to say, "Whoa," but the old horse had stopped instantly and was gazing over her shoulders, looking as if she would like to ask why the family were behaving in such a queer fashion. Then she stood still as an old-time horse-block while Matilda's father lifted the baby off her back and helped his wife scramble out of the queer place where she had fallen.

Then he laughed; he couldn't help it. No one was hurt; and the horse acted so surprised and glad to see the family alive and well, it is a wonder she didn't laugh, too.

While Matilda's father was putting on the wheel that had rolled off the carriage, along came Dr. Foster. He was glad no one was hurt. He thought perhaps he'd better not try to pass the old race-horse again, and said so. He said, too, "You will surely have to sell that horse!"

"I wouldn't think of parting with this horse," answered Matilda's father, with a laugh. "She knows more than some people."

By that time the wheel was on again. Matilda's father then stepped in front of the old race-horse and said, as he patted her head, "Drive on, Dr. Foster." To the horse he half whispered, "Now don't you be silly!"

The old horse wasn't silly; she stood quietly and allowed Dr. Foster's horse to drive on by. And that was the first and last time the fine-looking, high-stepping old race-horse ever ran away with her beloved family.

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The Land of Magic

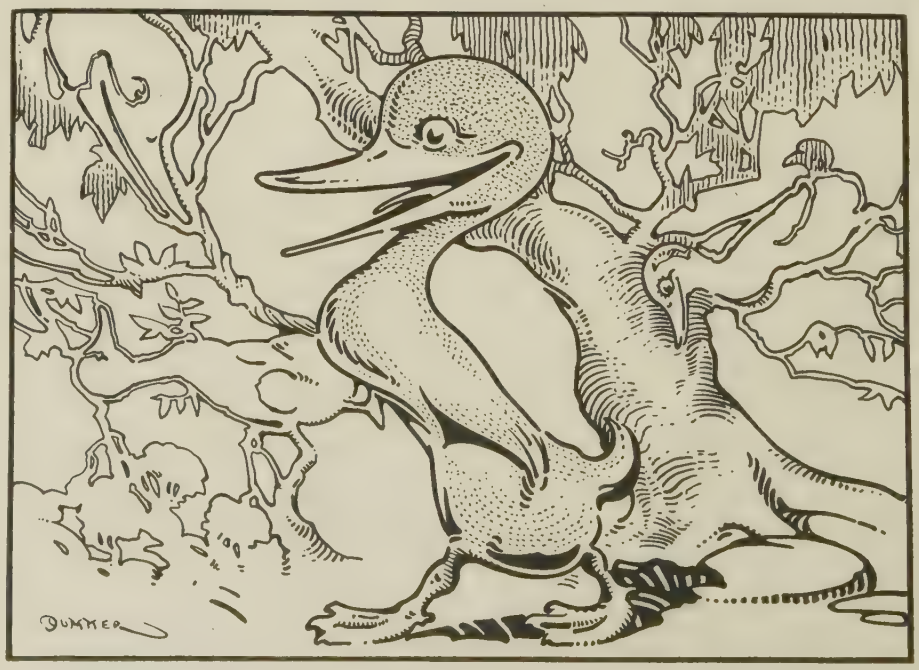
There's a wonderful land where I go by myself
Without stirring out of my chair;
I just take a book from the library shelf,
Turn its pages, and presto! I'm there.
In that wonderful country of Yesterday,
Where "tomorrow" is always the "now,"
Where the good ship Adventure is spreading her sails,
While the sea-foam breaks white at her prow.

Where the desert sands burn in the African sun,
Where the North shivers under the snow;
Over the mountains and valleys, where strange rivers run,
With hardy explorers I go.
I share, too, in the magic of fairies and gnomes;
I have followed the ways of the sea;
I have studied the fish in their watery homes,
And the bird and the ant and the bee.

I have followed the trail of the first pioneers
Over prairie and mountain range;
I have lived with their dangers and shared in their fears
In a country so new and so strange.
And then—just like magic—I'm high in the air
In a glittering aeroplane!
Swooping in bird-flight now here and now there—
Up, up through clouds and the rain!

O ship of adventure! your sails are spread wide
As they fill with the winds of the West;
Restless and swaying, you wait for the tide
To bear you away on your quest.
With you I will sail for a year and a day,
To the world's most unreachable nooks,
For there's nothing to hinder the traveler's way
Through the wonderful Country of Books!

—*Edith D. Osborne, in "St. Nicholas."*



THIS LITTLE FUNNY DUCK HAS THREE PLAYMATES. *Where are they?*

The Editor's Bible Class

Conducted by William E. Gilroy

What Does Critical Study of the Bible Involve?

It is unfortunate that the common use of the word *criticism* in the sense of *fault-finding* or *depreciation* has prevented many good people from understanding the nature, need and value of what is known as *Biblical criticism.* And this misunderstanding on the part of thoughtless people, who have not taken the trouble to know the facts, has been accentuated in relation to the *Higher Criticism,* which has been assumed to be a particularly obnoxious, supercilious, and self-confident sort of criticism in which certain very arrogant and infidelistic scholars have looked down upon the Bible to disparage it and disprove its truth.

Of course that idea is all wrong. There have possibly been such critics, but they have been very few among the host of careful students of the Bible. *Criticism* and *Higher Criticism* have no such meaning. They refer only to certain processes or methods of careful and intense study without regard to the conclusions attained. The results of Higher Critical study of the Bible have been overwhelmingly to vindicate our faith in the Scriptures. Where critics arrive at extreme and unjustified conclusions other critics can be depended upon to show where they are wrong. What has been happening during the last fifty years shows that the Bible has no danger from the fullest of investigation. It is a *little* knowledge of the Bible that is a dangerous thing.

Every one in ordinary reading exercises, consciously or unconsciously, two sorts of criticism. The one sort is related to the *text.* If, for instance, a word is left out, or is misspelled, one supplies the correction. Here, shall we say, is a passage in a book that does not make sense. One turns to another edition of the book and reads the passage as it should be. Sometimes the texts vary as one finds in comparing the same hymns in different hymnbooks. What did the author actually write? What should be the true text? This question arises constantly in editorial work and in the study of literature. It is, naturally, a much larger question in relation to ancient books, where there are many manuscripts, varying widely, and where no original or authoritative text exists. This process of determining the actual text is known as *Lower* or *Textual Criticism.*

When one considers the fact that in ancient manuscripts of the New Testament alone there are over 180,000 variations in the text one sees how necessary has been the task of textual criticism, which has involved the most painstaking and laborious comparison and consideration. The story of the whole process is excellently told in a little book, *Textual Criticism of the New Testament,* by Prof. B. B. Warfield. As a matter of fact though the number of variations in the text is so great the vast majority are not important. In fact it is claimed, we believe justly, that the text of the New Testament is purer than the text of Shakespeare's plays. But the variations are at least sufficient to upset the theory of the verbal inspiration of our English Bible, for immediately the question arises, *What* text, *what* version, is verbally inspired? Believers in the theory of verbal inspiration have realized this difficulty and have sought to avoid it by saying that the Bible is verbally inspired *in the original writings,* which, they admit, are nowhere to be found.

When the text of a book has been determined other questions arise: Who wrote it? Is it authentic—that is, actually the work of the writer to whom it has been attributed? When was it written? Is it all by one hand? These questions relate to the *Higher Criticism,* and they are inevitable in any honest and scholarly study of the Bible.

The practical importance of these questions which Higher Critical study helps to answer may be illustrated very simply. Who has not heard the superstitious reference to the closing words of the Book of Revelation: *If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away,* etc? How often have these words been quoted against the critical scholar as a solemn warning! Yet critical study of the dates of writing of the various books of the New Testament shows that the Book of Revelation, instead of being the last of the New Testament books to be written, was probably written much earlier than some of the others. If the reader will consult the edition of the New Testament in the *Everyman's Library* series, in which the books appear in the order in which they were written, as nearly as the order can be determined, he will see how large a part of the New Testament would have to be discarded if that warning in the closing chapter of Revelation were applied to the Bible as a whole. Principal T. T. Lindsay, in making this chronological arrangement, has not indicated rash or extreme conclusions, but the general opinion of scholars both conservative and liberal. His arrangement would show that after these solemn warnings against adding to the book, the Acts of the Apostles, the Gospel of John, John's three letters, the book of Jude, and II Peter, were all added to the New Testament.

The cure for wrong or hasty conclusions about anything in the Bible is more study. There is no field where rash judgments are so sure to be challenged as in the field of critical study. One finds a good illustration of what happens in a comparison between the fates of two great Bible dictionaries that appeared at about the same time. *Hastings' Bible Dictionary* represented progressive but careful conclusions; the *Encyclopedia Biblica* represented much more radical and hasty judgments in many matters. The former, we believe, has gained in use and authority, while the latter has been seriously handicapped by the fact that many of its conclusions were shown to be unsound. Vital, progressive, thorough-going scholarship has always been, and still is, the friend of the Bible and the friend of faith.

The Reign of Saul

Comment on the International Uniform Sunday School Lesson for March 9
Scripture Reference, I Samuel. 15: 13-23

A single lesson for a whole reign! How very inadequate it seems, yet this and the two succeeding lessons are each devoted to a whole reign—Saul, David and Solomon. The lesson must, of course, be studied in all its backgrounds, and acquaintance with the whole story of Saul is assumed. Hence it is necessary to refresh one's mind by re-reading the entire story of Saul.

A re-reading will enable us to realize afresh what a marvelously moving drama is here, and with what literary skill it has been portrayed. How wonderfully the story is developed, and with what effect the contrasts are given their full value! One wishes that Shakespeare had been drawn to this moving tragedy, for it offers a theme as commanding as that of his greatest tragedies, but even Shakespeare could hardly have surpassed this ancient writer, or these ancient writers, who compiled this narrative of Saul, in the art of masterly portrayal. Of course the interest for the Bible student is primarily in the moral and spiritual value of the story of Saul, but it is worth while pausing to ponder over the way the story has been told. The Bible writer is, of course, surveying a career that has been closed; he is seeing it as a whole, and is contemplating its terrible failure, yet he portrays the beginnings of that career and the scenes of hope and promise as if the career were going to end in glory. Only thus could the real depth of the tragedy be brought out.

Why have these particular ten verses in I Samuel 15 been chosen for the lesson portion? In teaching this lesson might it not be worth while to ask the members of a class what portion of the story they would, respectively, have chosen? The only possible improvement that I can think of would be to have chosen the description of Saul's choice as king, and to have set alongside of it the description of his suicide. Probably that is no improvement; here is the turning point in the life of Saul,—his crucial weakness. He feared the people and he disobeyed the voice of conscience.

We say *the voice of conscience* rather than *the voice of God.* In a sense they are the same, but in another sense different, as we see very plainly when we consider the case of the other Saul who became Paul. He thought God had told him to do things that he had come to see were wrong, as, for instance, the persecuting of the Christians. He could not have obeyed God at the time without following that wrong course. But did God really tell him to persecute Christians? The notion is absurd. Did God tell Samuel and Saul to destroy the flocks of sheep and cattle? There is no need to believe so. The point is that both believed that was the way of duty, and that Saul disregarded his conscience. He was not moved in sparing the flocks by any sense of mercy or of higher morality. He admits he acted through weakness and at the instance of the people's clamor. Hence Samuel enunciates that great saying, *to obey is better than sacrifice.*

A correspondent has raised this question in connection with the comment recently on the story of the conquest of Canaan. He assumes that we must take the command of the Lord to destroy absolutely the conquered enemies of Israel as having unquestionably been given by the God whom we know as "the Father of our Lord Jesus Christ," and he naturally resents my question whether God did really give that command, or whether God has changed, or man, in our progress toward more merciful precepts and practices. If we were to take every man's *thus saith the Lord* as infallible evidence that God had spoken we should be landed in strange predicaments and conclusions. Mormons and Mohammedans may very well

(*Continued on page* 287)

NEWS OF THE CHURCHES

Service of Lights

EDITORS' NOTE—*One of the most impressive services adopted by some of our churches in the observance of Candlemas is a Service of Lights, and the following program as carried out by Union Church, Boston, Mass., is suggestive. The three choirs, singing "Onward, Christian Soldiers" as a processional, and carrying lighted candles, come into the darkened auditorium. For the main part of the service the candles are put out and the other lights are turned on. In the sermon, Rev. Ernest G. Guthrie, the pastor, gives an interpretation of the significance of the service. After the sermon and anthem the lights are again turned out and two large candles on the Communion table are lighted, from which the ministers and the deacons light their candles. The deacons then pass down the aisles and light the candles at the end of each pew. The persons in the aisle seats in turn light each taper in their pews. After the candles have been lighted the choirs begin the recessional and the entire audience at the beginning of each verse hold their candles aloft for a moment. At the end of every second verse the antiphones are repeated in unison. Although some churches have adopted the custom of carrying their lighted candles home, Union Church leaves theirs at the doors at the close of the service.*

PROCESSIONAL HYMN, "ONWARD CHRISTIAN SOLDIERS."

INVOCATION (Congregation standing).

MINISTER: Let us pray.

ALL: Shine into our hearts, O loving Master, by the pure light of knowledge of thyself, and open the eyes of our mind to the contemplation of thy teaching, and put into us the fear of thy blessed commandments, that, trampling down all that is worldly, we may follow a spiritual life, thinking and doing all things according to thy good pleasure. For thou art our sanctification, and our illumination, and to thee we render glory. Father, Son, and Holy Spirit, now and ever, and unto ages of ages. Amen.

MINISTER: Both now and ever vouchsafe to hear us, O Lord.

PEOPLE: Mercifully forgive the sins of thy people.

MINISTER: O Lord let thy mercy be *showed* upon us.

PEOPLE: As we do put our trust in thee. Amen.

ANTHEM: "SEND OUT THY LIGHT," *Gounod.*

SILENT PRAYER

PASTORAL PRAYER

MINISTER: The lord is my light and my salvation:
Whom then shall I fear?

PEOPLE: The Lord is the strength of my life.
Of whom then shall I be afraid?

MINISTER: When the wicked even mine enemies and my foes came upon me, to eat up my flesh;
They stumbled and fell.

PEOPLE: As we do put our trust in thee. Amen.
me,
Yet shall not my heart be afraid;

ALL: And though there rise up war against me—
Yet will I put my trust in Him,
O God of my salvation.

MINISTER: Send out thy light and thy truth, let them lead me,
And let them bring me to thy holy hill.

PEOPLE: O God then will I go unto thy altar,
On the harp we will praise thee, O Lord our God.

MINISTER: Why, O soul, art thou sorrowful,
And why cast down within me?

PEOPLE: Still trust the loving kindness
Of the God of thy strength.

MINISTER: Thou wilt save thine anointed,
Thou wilt hear us from heaven;

PEOPLE: Tho' in chariots some put their faith,
Our trust is in thee!

ALL: Send out thy light, O Lord our God.

OFFERTORY: SOPRANO SOLO, "JESUS ONLY," *Rotoli.*

HYMN, "O WORD OF GOD INCARNATE," *Aurelia.*

SERMON, "THE RADIANCE OF SOUL-BURNING." PS. 39: 3.

SERVICE OF LIGHTS

PROCESSION OF LIGHTS:

(Symbolic Act—The congregation is requested to exercise great care in the passing of the lights from one to another. Please do not light candles until instructions are given from the pulpit.)

HYMN, "STAND UP, STAND UP FOR JESUS," *Webb.*

HYMN, "HARK, HARK MY SOUL," *Pilgrims.*

ANTIPHONES: (After each second verse of the hymn.)

For ye were sometimes darkness, but now ye are light in the Lord: walk as children of the light.

While ye have light, believe in the light, that ye may be children of the light.

If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

BENEDICTION.

Three New Pastors for Seattle

Three churches in Seattle, Wash., are rejoicing in the coming of new pastors who are already on the field and at work. Rev. W. M. Elledge, for six years pastor at Sabetha, Kan., comes to GREEN LAKE, where a new plant and a courageous people afford a promising outlook for this large field. Rev. J. P. Clyde, who has served the past year and a half as state evangelist under the Washington Conference, has accepted a hearty and unanimous call to FAIRMOUNT. Here again is a new plant with abundant opportunities for expansion in church school growth and parish activities. Rev. T. K. Vogler, who has done splendid work at Vaughn and Rosedale, Wash., for two years, comes to Alki, by the sea, where a group of earnest and progressive workers are looking forward to a new plant and an enlargement of their parish borders. These three strong men are a real asset to the city's leaders that are seeking and working for better things in church and municipal life.

REV. T. K. VOGLER

Ordination of Rev. P. S. Abbate

An event of more than usual significance was the ordination of Rev. P. S. Abbate on Jan. 29, at the CHURCH OF THE REDEEMER, BROOKLYN, N. Y. Mr. Abbate has had an interesting experience. Born in Sicily, he came to the United States when a young man and shortly afterward attended a Protestant service. This being the first time he had ever heard a sermon in which the love of God was set forth, it attracted his attention. Up to that time, he says, he knew God only to fear him. For many years he has been an earnest worker in the church, but only recently has decided to give his full time to the ministry. He is keenly alive to the need of something vital being done for the thousands of Italian immigrants congregated in the metropolitan area.

Mr. Abbate is a sculptor of distinction, internationally known. He modeled one of the first statues of Dante in America. This work is now at Newark, N. Y. He also made a statue of Dante for Newport, R. I., while his busts of the late President Harding, Louis Bourgeois, architect, Prof. Carnovle, the Italian philosopher and humorist, and others, are well known. He is at present working on a bust of Joyce Kilmer, to be placed in France.

Mr. Abbate will from this time on give the bulk of his time to the work of the church. He speaks English fluently and has lectured extensively. The Church of the Redeemer is located at the corner of Clinton and Carroll Sts., Brooklyn, and has a history of nearly 25 years.

Annual Meetings

HYDE PARK, VT., Rev. E. C. Hays, added a Junior Endeavor Society and a woman's missionary society to the other organizations of the church. The ladies' aid society contributed several hundred dollars to the expenses of the church and closed the year with $400 in the treasury. A new furnace was installed, and extensive repairs were made on church building and parsonage. Four members were received by letter and five children were baptized. Two members were removed by death.

HOPE, SPRINGFIELD, MASS., Rev. J. B. Parry. Treasurer reported income $4,000 over previous year; benevolence treasurer $1,600 increase. Budget adopted for 1924, $20,000, an increase during present pastorate of $14,000. Every member canvass for 1924 increase $4,000. Largest contributor in 1923 in Springfield to Congregational Union. Woman's guild reported income $4,145, increase over 1923, $1,000. Men's brotherhood membership, 350. Boys' Work Director, John Young, reported boys' clubs of Scouts, baseball, basketball, swimming, hiking, stamp, Knights of King Arthur. Girl Scouts of six patrols; Brownies of seven patrols. Christian Endeavor societies, senior and intermediate, reported winning steadily attendance banner of Christian Endeavor Union of Springfield. Church School Director, Rev. G. V. Stryker, reported lack of room. Religious Education Committee Chairman, Pres. C. S. McGown, reported, "though handicapped by lack of room we are forging ahead." The staff includes 75 teachers. Chairman of Music Committee reported engagement as organist and director of music John J. Bishop, for many years organist at South Church; and preparation by Mr. Bishop of adult chorus in addition to girls' choir and

stated quartet. House matron reported suppers served by guild, 27; by brotherhood, eight; by teachers, 10; a total of 45. Total number of people served by guild alone over 4,000. In social room 25 teas and 17 receptions. Parish calls, supplementing pastors, by deaconesses, 225; by women's guild, 127; and by special friendly canvass in spring, 763. Pastor's report: marriages, 21; funerals, 25; baptisms, 17; accessions, 85; associate, 22. Church voted unanimously $1,000 increase of salary to pastor.

FIRST, MARBLEHEAD, MASS., Rev. L. C. Greeley, pastor, closed its accounts last year with several hundred dollars over current parish expenses. Pledges for 1924 indicate an equally good financial showing for this year. The pastor's salary has been increased the second time during the present pastorate. An institute for Sunday school teachers, with suppers once a month and instruction by educational experts, will be a new feature. This is the fourth season of notable Sunday afternoon vesper services which draw audiences of from 600 to over 800 people. There is always a brief sermon by the pastor and congregational singing, in addition to special musical numbers. On Christmas Sunday the large auditorium of the church overflowed with an attendance of nearly 900 at the Christmas pageant, "The Adoration of the Kings and Shepherds." Plans for the present season include special Lenten services on Wednesday evenings during Lent, a custom which has been continued with success for several years.

The annual meeting of WESTCHESTER, N. Y., comprising four congregations of RIDGEVIEW, CHATTERTON HILL and GREENRIDGE, of White Plains, and SCARSDALE of Scarsdale, was held in the Ridgeview church building Jan. 23. In conjunction with the business to be transacted, the event was a social affair in that it was planned as an informal reception to Dr. T. M. Shipherd, the new pastor of the Westchester Church with Scarsdale Congregation. The clerk reported 186 members received, 1,563 as the present membership of the church. The report of the ministers was read by Rev. John Stapleton, minister of Chatterton Hill Congregation. It showed two mortgages paid off on the Ridgeview and Chatterton Hill buildings respectively. Two new pastors at work, Dr. T. M. Shipherd at Scarsdale and Rev. G. P. Payson at Greenridge. It reported the sum total of $21,538.92 raised for missionary purposes, and $42,107 for home expenses. Three of the congregations met the end of the year with all bills paid and money in the treasury. The whole church meets the coming year with budgets met by subscriptions, the full apportionment budget for benevolences, $10,440, being oversubscribed. The calling of Rev. G. P. Payson to the new Greenridge Congregation was one of the main events of the year. That new and thriving congregation is rapidly developing into strength. Westchester Church has a Sunday school enrollment of over 1,100 scholars, with four well-equipped schools. It has a missionary committee in each one of its four congregations and a general missionary committee for the whole church. It looks forward to the best year of its history, even as it looks back upon one of the strongest, steadiest growing years it has experienced. It supports a foreign missionary in Satara, India, and another at Uduvil, Ceylon, and is contemplating the support of a home missionary this coming year. The four ministers who are at absolute parity in relation to the church, but each one with his responsibility to a local congregation, are Dr. W. D. Street, Dr. T. M. Shipherd, Rev. John Stapleton and Rev. G. P. Payson.

NUTLEY, N. J., Rev. R. C. Falconer, met in the enlarged parish house, the plans for which were discussed a year ago. The building provides excellent culinary arrangements, a good stage with curtains and ample scenery, a hall seating 300, provision for motion picture and stereopticon entertainment, and a much-needed increase in Sunday school space and equipment. During the year the church gained 56 members. The operating expenses amounted to $9,000. The books closed with a balance of

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$338 in the treasury. The Sunday school has an enrollment of 346; the men's club, 250 members; the woman's guild, 75 members. Two Boy Scout troops and a Girl Scout troop are in excellent order and most effective in the town. Within the last two years the church property has been improved at a total expense of over $20,000. It is expected that the church debt can be wiped out easily in five years.

BENTON HARBOR, MICH., Rev. P. H. Yourd. The church building was entirely redecorated last fall and the heating plant overhauled. The church school reported a membership of 954, a gain of 85. The church membership now totals 734, a net gain of 58 for the year. This is the largest enrollment in the history of the church. In the four years of Mr. Yourd's pastorate he has received 320 into membership. The ladies' union reported the parsonage paid for, with the exception of $200. About $3,300 was given to benevolences. The pastor's salary was increased $300, and one of the generous members of the church gave him a new four-door sedan.

EAST MAIN ST., GALESBURG, ILL., Rev. J. L. Connolly. Expenses for year, $2,770, balance for beginning new year, $173. Ladies' aid, after disbursements of $651, reported a balance of $95. Church school average attendance for year, 270. Special mention was made of the late Mrs. Lucia Bibbins, who had served the church as clerk for 28 years.

SECOND, COLORADO SPRINGS, COL., showed a small increase in membership, all bills paid, with $125 in surplus, and enough pledged to carry this year through. Rev. J. M. Glazier of the Methodist Church, South, has been called to the pastorate and is now at work.

FIRST, DENVER, COL., Rev. Robert Hopkins, Jan. 6. About $14,000 was received from all sources. A new roof was put upon the church building; the interior was redecorated throughout, and a new Kimball organ was installed in place of the one which had served the church for many years; indeed, the old organ is said to have been the first pipe organ in the city. The minister's salary was increased $600. Next October, First Church will celebrate the 60th anniversary of its founding; a committee on arrangements for this event was appointed. All organizations reported increased attendance and interest. The attendance at the Sunday service is said to be the best in 20 years.

SECOND, DENVER, COL., Rev. E. F. Wright, received more than 100 members, which now makes Second the largest Congregational church in point of resident members in the city, the total being 610. Second also has the largest church school and the largest Christian Endeavor society. A choir of young people, composed of 50 voices, lends an attraction to each of the Sunday services. This church has almost doubled its membership while under the leadership of its present pastor.

FIRST, SACRAMENTO, CAL., Rev. H. H. Gill. The membership is now 308, with 46 new members received during the year, 41 in the last three months. Sunday school enrollment is now 165, a gain of 100 per cent. for the year. A balance of $411 in the treasury at the end of the year; $376 was contributed to missions, and $629 has been subscribed for 1924 for the same cause. Only $600 remains to be pledged to cover the large budget of $8,471 adopted for 1924. A set of by-laws providing for a modern, effective, well-rounded church organization was unanimously adopted. Blue prints of an attractive set of floor plans proposed for the new church were passed at the tables during the dinner.

PLYMOUTH, SPOKANE, WASH., Rev. J. C. Evans, reports a satisfactory year, with all bills paid and the assuming of self-support.

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Dr. Doremus Scudder as preacher for three months gave thought-provoking, helpful sermons, until laid aside for a time by an operation. Dr. J. B. Silcox then became the preacher and is attracting large congregations by inspiring sermons for which he is justly famous. At the opening of the school of missions, which has become an important annual feature, 100 people sat together for the weekly supper between the afternoon and evening sessions. Studies on the "Debt Eternal" are conducted by Dr. R. J. Taylor of Pomona College, and "Creative Forces in Japan" by Rev. Paul Waterhouse, who speaks out of a rich experience in Japan. About 200 attend the evening classes.

Rev. V. E. Marriott, as associate minister and director of religious education, is leading the work of the church with remarkable tact and effectiveness.

MONTANA

Community Service at Missoula

Rev. J. R. Hahn, pastor of UNIVERSITY, MISSOULA, is making progress in his approach to the student body at the State University, besides securing increased support from the people of the city. He is directing the work of several needy places nearby, students from the university going out on Sundays to hold services. The church building is admirably adapted to this type of community service.

IDAHO

More Facilities for Wright Memorial, Boise

WRIGHT MEMORIAL, BOISE, has just completed a basement, making room for additional class rooms and for a kitchen. The church hopes to build a parsonage this winter. Rev.

Lloyd Knight, the pastor, is giving the church full time service this year.

Happy Under Leadership of Rev. W. D. Price

NEW PLYMOUTH is happy under the leadership of its pastor, Rev. W. D. Price. Good work along all lines has been done the past year. The Boy Scout Troop has just organized a band of 25 pieces, Mr. Price leading them.

OKLAHOMA

Healthy Growth at Lawton

During the three years of Rev. W. A. Roberts' pastorate at LAWTON, the church has had a healthy growth in the face of great difficulties. There are 92 members at present, 78 being received during the present pastorate. In 1920 there were only four members in the church school, while there are 98 at present. An active young people's society has 25 members. Besides reducing the church indebtedness, the church property has been repaired at a cost of $600. To paint the interior of the church edifice ten members of the local painters' union donated a total of 13 days of labor. Mr. Roberts fills a large place in the life of the city. The pastor has been ably assisted by his wife, who has rendered a variety of services, including that of pianist, counselor to the girls and women of the parish, and making in a single day 104 pies to be sold for the benefit of the church. This field has an increasing need of a new church building to cost at least $15,000.

Federation Proves Successful

WEATHERSFORD, a federated church, is going forward successfully, and all parties concerned seem satisfied with the experiment. Recently Supt. A. E. Ricker visited the field and officiated at a baptism and reception of members. The church continues its interest in the missionary objects of the denomination.

Dr. Samuel Pearson's Leadership at Chickasha

Chickasha is a railroad division city of 12,000 population, and the seat of the growing Oklahoma College for Women, with an enrollment of more than 500. The Congregational Church is strategically located in an excellent residential part of the town about a half mile from the College and in a district where it is the only church. Dr. Samuel Pearson, the pastor, and his wife have brought a new spirit into the life of the church. The work is well organized and the prospects are encouraging. Besides repairs on the property, the various departments are reporting an increase in membership and activities. Recently a troop of Boy Scouts has been organized. The church school has an enviable record in missionary instruction and gifts, due to the work of Mrs. Pearson. The school has given for benevolence more than an average of 20 cents per member per month. Dr. Pearson's life of overflowing good-will and service makes him one of the most loved men in the town. He serves by yearly re-election as president of the ministers' meeting. Under his administration an intimate relation has been established with the local Trades Union. In September the Union asked the privilege of hiring a theater and advertising a meeting in the interest of labor to be addressed by the pastors of the city. The pastor's wife has in training a chorus class of 25 members, which meets weekly. Prof. E. A. Cook of the college, and author of *Christian Faith for Men of Today*, was recently elected superintendent of the church school.

SOUTH DAKOTA

Men's Bible Class at Spearfish

The Christian Endeavor society of SPEARFISH, assisted by the church choir, recently rendered a pageant, "The Striking of America's Hour." A crowded house witnessed the great message. A men's Bible class, something new for Spearfish, has been organized and has the backing of a large number of strong men. *The Teachings of Jesus for Modern Life*, by Shailer Matthews, is the text-book used.

MINNESOTA

Mankato Building Renovated

Since the coming of A. W. Magnusen, MANKATO has taken on new life. Regular services are held Sunday evenings which are attracting many of the people of the neighborhood. The church is situated across the river from the English-speaking church. Improvements to the value of $1,000 have recently been made, in the form of a new roof on the meeting house and the painting of the exterior. The yard has also been graded and walks laid. The church is in crying need of a parsonage, as rents are high and accommodations poor.

INDIANA

Membership Campaign at Union, Indianapolis

UNION, INDIANAPOLIS, has formed a club of 300 which is putting on a strong membership campaign. Each member is pledged to attend at least three Sunday evening services each month. Seventy-five new folding chairs have been purchased for use in the basement, and a new heater has been installed.

WISCONSIN

Rallying to Support of New Pastor

WISCONSIN RAPIDS, after being many months without a pastor, is rejoicing in the ministrations of Rev. A. E. Leonard, formerly at La Grange, Ill., who began work Nov. 1.

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The church attendance is steadily increasing and every department has been stimulated to greater activity. One specially encouraging feature is the increased interest shown by the young people. In the recent every member canvass a large sum over the budget of former years was raised to cancel indebtedness and increase benevolences.

OHIO

Growing Suburban Churches Near Cleveland

BRECKSVILLE, in a rural community ten miles from Cleveland, has had a useful life for 108 years. From its homes have gone some of the most useful men and women; but it has remained rural and simple and has paid its pastor $1,200 a year. Now the city is reaching toward it, and beautiful homes are being built around it, bringing into the church new life. As a result, Rev. L. J. Conant has been called at a salary double that ever before paid, and he has agreed to remain at least two years to lead the church into larger service for the community.

Similarly, the rural North Olmstead Church, 15 miles from Cleveland, for a generation a "calf pasture" for Oberlin theological students, among whom was Dean E. I. Bosworth of Oberlin, has now a full pastor at twice the salary ever before paid. A fine new $30,000 community house, with a gymnasium and bowling alleys, was dedicated in the last week of January, a work done under the leadership of Rev. John Kuyper, who also ten years ago led in the building of Denison Ave. Church, Cleveland.

LOUISIANA

Active Church at Jennings

JENNINGS is the most active Congregational church along the Gulf. The pastor, Rev. F. W. Leavitt, is demonstrating his ability as a wise leader. The church is provided with active departments. There is a men's club, which provides excellent fellowship and opportunity for the discussion of public questions. The ladies' missionary society includes in its membership an Episcopalian and some Jewish women. The society, besides the usual missionary activities, is supporting a blind boy in the State School for Blind at Baton Rouge. The church has an active college club.

The church is composed of many people who came from the North to Jennings when the oil development took place and so its atmosphere is somewhat more typical of Congregational churches than is sometimes true in this part of the country.

Hammond Federation Proves Successful

FEDERATED (Presbyterian and Congregational), HAMMOND, Dr. W. A. Gillan, pastor, has made extensive repairs to the property at an expense of $7,000, adding church school rooms, dining room, and kitchen. Dr. Gillan is serving his ninth year as pastor. Each church bears half of the current expenses, and benevolences are pooled. The church is rendering a large service in a beautiful city of 5,000, which boasts of being the greatest strawberry center in America.

PENNSYLVANIA

Resigns from Arlington, Pittsburgh

Rev. W. J. Richards has resigned from ARLINGTON, PITTSBURGH, after a pastorate of nearly seven years. A happy recent event was the wiping out of the mortgage indebtedness which the church owed the Building Society.

Quarter Century at McKeesport

The 25th anniversary of the organization of MCKEESPORT was celebrated on Feb. 26. On Saturday evening a large number sat down together to a banquet. On Sunday morning the sermon was preached by Assistant Supt. H. F. Gould, a former pastor of the church. On Sunday evening the sermon was delivered by Supt. C. W. Carroll, who presented the minister, Rev. E. S. Yoder, with a purse contributed by friends of the congregation. The church is growing in strength under the wise leadership of Mr. Yoder, and hopes soon to come to self-support.

NEW YORK

New Pastor at Mt. Vernon Heights

A reception was recently given to Rev. Dumont Clarke and Mrs. Clarke by MT. VERNON HEIGHTS, in honor of Mr. Clarke's becoming the associate pastor with Dr. C. R. Seymour of the Vernon Heights Church. A cordial welcome was accorded to the new minister and his wife by a large and representative audi-

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ence, the hand of fellowship, by a happy coincidence, being extended by Robert L. Ewing, a deacon of the church and acting senior secretary of the religious work of the International Y. M. C. A., with whom Mr. Clarke was associated in "Y" work in India 15 years ago.

Mr. Clarke's academic antecedents show a thorough training. He is a Princeton man, receiving a Master's degree from his *alma mater* in 1920. He has attended Auburn, MacCormack, and Union Seminaries, being ordained in the Fourth Presbyterian Church in Chicago in 1914. He has been engaged in religious and missionary work, first, in the Y. M. C. A. ranks in India and this country, and later in boys' schools in Andover, Mass., and Lawrenceville, N. J.

The Vernon Heights Church is one of the strong young churches of the Bronx Valley in Westchester County. It has a membership of 324, has recently entered into its new building and is constantly growing, its membership being increased by the influx of people from the metropolis. It promises the greatest opportunities in the future for this associate pastorate.

CONNECTICUT

Movies at Woodbury Prove Successful

The activities of FIRST, WOODBURY, are engaging the interest of young and old alike under the leadership of Rev. D. P. Hatch, who assumed the pastorate of this important historic church Nov. 1, coming directly from Evangelical, Lancaster, Mass.

Of special note is the motion picture Sunday evening service in the church auditorium, inaugurated nearly a year ago, and continued with growing interest. Through the persistent efforts of the committee in charge the films have been kept at a high order, and sufficiently varied to sustain the service which is of a really worshipful character. Emphasis is constantly laid on the fact that this is a church service, and made practically a community service, as it comes at an hour convenient for members of other churches to attend.

The new series issued by the Yale University Press on *Outstanding Events in America's History* is being made available to the church, and is proving of unusual interest, the first picture, "Columbus," being unusually impressive and instructive. Not of least consequence are the Saturday evening "movies" under the direction of First Church, where excellent audiences prove the wisdom of the church insuring wholesome entertainment for the townspeople.

Progress at First, Winsted

FIRST, WINSTED, Rev. J. W. Flight, minister, has voted a substantial increase in the pastor's salary, and planned extensive improvements for the parsonage to be made as soon as the weather permits. The women's organizations are arranging various schemes to enable them to raise their entire apportionment for benevolences this year. The Sunday morning congregations are steadily increasing in numbers.

Events at Immanuel, Hartford

The woman's guild of IMMANUEL, HARTFORD, met Feb. 1 to hear Mrs. Mary L. Daniels of the Kennedy School of Missions give a sketch of the book, *The Debt Eternal*. A dramatization of *America's Child*, written by Mrs. Daniels, was also given.

MASSACHUSETTS

New Members for Shelburne

SHELBURNE recently received into membership 27 persons, 21 by profession, under the leadership of the earnest young pastor, Rev. C. G. White. Since he came to this church last August, he has formed a Boy Scout Club, the Sunday audiences have increased one-third, the Sunday school has gained in numbers and interest, and all organizations of the church have received a new impetus. At the annual parish meeting it was voted to increase the pastor's salary $200.

Fire Damages Building of Romsey, Dorchester

ROMSEY, DORCHESTER, recently had its building damaged by a serious fire. The cause of the fire is unknown but it damaged the edifice to the extent of $5,000. The insurance adjusters have not yet made their report but it is hoped the damage will be covered by insurance. It will be some time before the build-

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ing will again be ready for use. Meanwhile several nearby churches have generously offered the use of their buildings for the church services. The people are undaunted and faithful in their loyalty to the interests of the church and its plans for the future. They are doing an excellent work under the leadership of their pastor, Mr. W. B. Jerge, recently of Indiana, now a Harvard theologue.

Enterprising Young People at West Newbury

The young people's society of SECOND, WEST NEWBURY, under the leadership of Rev. Herbert Tucker, has pledged $200 towards the church's apportionment for missions for 1924. The past year the young people raised $100 for the same purpose, besides wiring the parsonage and equipping it with electric fixtures.

Mr. and Mrs. Tucker are doing a vital constructive work and have endeared themselves to the people of the town, both old and young. Mr. Tucker is taking a graduate course at Harvard, but finds time to enter into the midweek activities of the community. At the annual parish meeting held recently the pastor's salary was raised $100.

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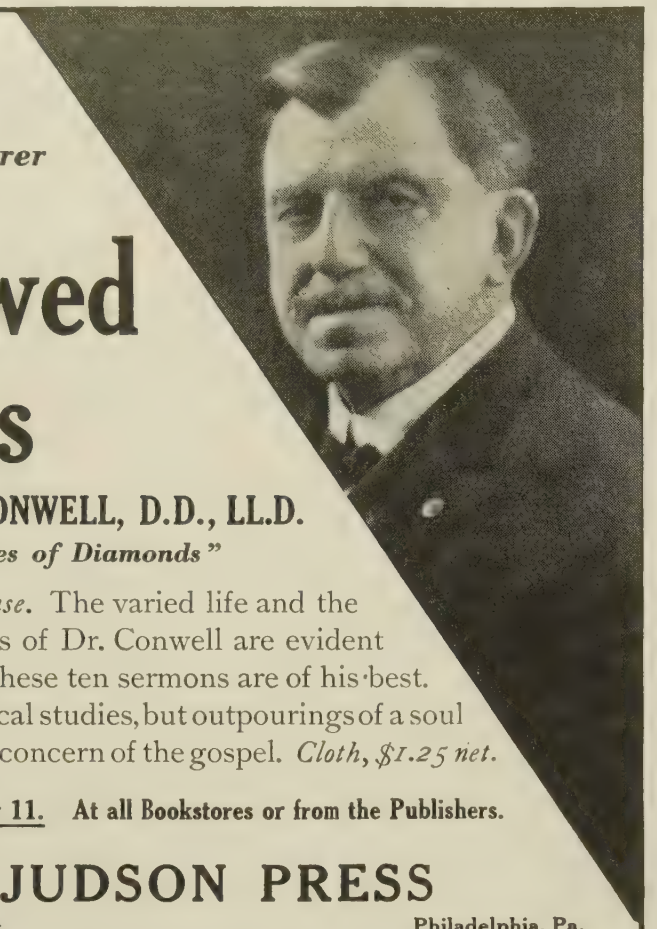

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Littleton to Receive Gift

By the will of George E. Henry, recently probated at the East Cambridge, Mass., court, LITTLETON will receive a bequest of $5,000. Charitable institutions in this and other states are to benefit to the extent of $500,000. Mr. Henry, a native of Littleton, was during his life an extensive lumberman, and at one time owned practically the entire town of Lincoln.

Church and Ministerial Record

Calls

BENT, L. H., to Judith Gap, Mont. Accepts.

CAMPBELL, ANDREW, Orange, Mass., to Union, Peterboro, N. H. Accepts to begin May 1.

CROCKER, H. G., to Atkinson Memorial, Portland, Ore.

EVANS, M. O., Seattle, Wash., to Winslow.

GARFIELD, E. C., assistant, Central, Fall River, Mass. to Lebanon, N. H. Accepts.

HIGGINBOTHAM, T. M., Sioux Rapids, Ia., to Dodge Memorial, Council Bluffs. Accepts.

HUGHES, GEORGE, Phœnix, Ariz., to associate pastorate, Vinita Larger Parish, Okla. At work.

NEWTON, R. E., Williamsburg, Ky., to Pomona, Fla. At work.

WILLIAMS, G. W., to Andover, Ct.

WILLIAMS, T. A., Brooks, Wis., to Evarts, Ky. Accepts.

Resignations

BAKEMAN, R. A., Second, South Peabody, Mass. Effective March 16.

GARBER, J. A., Andover, Ct.

Installations

BITLER, T. B., *i.,* Prospect Hill, Somerville, Mass., Feb. 5. Sermon by Rev. E. I. Lindh; other parts by Rev. Messrs. S. C. Lang, J. S. Bitler, W. C. Macnair, J. C. Justice, and D. I. Patch.

PETERSON, O. W., *i.,* Penacook, N. H., Feb. 12. Sermon by Rev. R. W. Barstow; other parts by Rev. Messrs. E. S. Sanborn, Daniel McIntire, M. D. Webster, C. C. Sampson, S. C. Sherman, and E. L. Washburn.

Accessions

	Conf.	*Total*
CALIFORNIA		
Long Beach	5	37
ILLINOIS		
Evanston, First	1	17
INDIANA		
Indianapolis	7	11
MINNESOTA		
St. Paul, Plymouth		5
NEW YORK		
New York, Broadway Tabernacle	20	26
WISCONSIN		
Beloit, Second	6	7

Personals

BARDIN, MR. JAMES N., at the recent annual meeting, was re-elected clerk of Fourth, Hartford, Ct., an office he has filled for 45 years. Mr. Bardin united with Fourth Church in 1876, and two years later, when he was 17 years old, was chosen clerk.

CROUCH, REV. S. J. L., has returned to the pastorate of the church at Westminster, Vt., after two months in the South, where he went on account of illness. He has recovered health and strength. During his absence the boys' club, with the help of some of the older members of the congregation, sawed and piled up his wood, and when the family returned they found the house warm and the pantry supplied.

DODGE, REV. ROWLAND B., who had assumed the pastorate of the Redwood City Church, Cal., just before the railroad accident which cost him both feet, has resigned the pastorate of

that church. The last three months Mr. Dodge has been at the Mills Memorial Hospital in San Mateo, under the care of an able ex-army surgeon. Every assurance is now given that before very long he will be able to resume active work again.

DOUGLASS, Rev. T. O., for so long the "Congregational bishop" of Iowa, has suffered a slight stroke. Considering advanced age and the strenuous labor in care of the churches, the recovery is as great as can be expected. He is resting comfortably in his home in Claremont, Cal.

HARRISON, Rev. H. B., is acting pastor and organizer of a united church movement bringing together church organizations on the north side in Spokane, Wash. Dr. Harrison is loaned to this work by the Extension Boards of the Congregational Church. Services are conducted in the usual way, with Sunday school and preaching service in the morning, while there is a "get-together" in the church parlors on Sunday evening for a study of the social gospel. The larger church family gathers for refreshments and friendliness in this way.

HILLIS, Dr. NEWELL DWIGHT, pastor of Plymouth, Brooklyn, N. Y., was recently stricken with a slight cerebral hemorrhage while attending a church meeting at Plymouth Institute. Not for two weeks was it deemed wise to remove him to his own home. Dr. Hillis had not been in robust health for some time, overwork being cited as the cause.

LEAVITT, Rev. B. F., formerly pastor of Baker, East Boston, Mass., has been asked to accept the honorary position of pastor *emeritus* of Baker Church, as a token of the continued love and high regard of that congregation.

MILLS, Rev. H. S., pastor *emeritus* of Benzonia, Mich., is spending the winter in Claremont, Cal. He has undergone a painful operation, which has proved successful, and hope is given of recovery. Dr. Mills had visited the parishes which he had served in his long and fruitful ministry, in each of which he is greatly beloved.

REESE, Rev. AND MRS. G. H., Boylston, Mass., were surprised, Jan. 19, when a reception was given in honor of their 25th wedding anniversary, and a presentation of 100 shining dollars was made. There was a beautiful wedding cake, which was cut by Mrs. Reese, and at the same time a birthday cake with 22 lighted candles for their daughter, Miss Ceinwen. Mr. and Mrs. Reese were married Jan. 20, 1898 in Frostberg, Md. Mr. Reese has been in the ministry 12 years, four of which he has been pastor at Boylston. They have four children.

RICE, Rev. C. S., assistant superintendent of Idaho, recently visited several German churches in that state, and was asked to speak at their services on Sunday. Mr. Rice is sufficiently familiar with the German language to read the Scriptures in that tongue, but he preached in English. The people of the German churches are grateful for attentions of this kind.

SCUDDER, Rev. DOREMUS, of Claremont, Cal., is convalescing very satisfactorily from a surgical operation which lays him aside for a few weeks.

WELLES, Mr. CHARLES T., has served as librarian of the teachers' library of Center, Hartford Ct., for 50 years since 1874. The growth of the library to its present size of over 6,000 volumes on religion, philosophy, Bible, missions, sociology, biography, and history has been largely due to the wise planning of the librarian during these years. In recognition of these services the Sunday school teachers, with members of the church and congregation, arranged a gathering for Jan. 14 to express the gratitude of the church for a service so unusual in its character and value, as well as in its continuance.

Salary Honor Roll

First, Denver, Col. $600.
Calvinistic, Fitchburg, Mass., $600.
First, Auburn, Mass. $300.
Bethany, Worcester, Mass. $100.
Geneva, O. $600.

Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, March 3.

WOMAN'S BOARD OF MISSIONS, monthly meeting, usually held in Pilgrim Hall, will be merged March 7 with the Union Day of Prayer Service for World Wide Missions, Old South Chapel, 10.30 A.M. to 12.30 P.M.

WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, March 7, will be omitted on account of the Day of Prayer Meeting.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, Mar. 10, 1924, 11 A.M.

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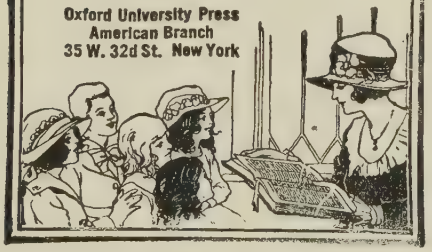

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OUR READERS' FORUM

Approves Word "Scofflaw"

To the Editor of "The Congregationalist":

Your editorial in *The Congregationalist* on the word "scofflaw" does not seem to me to be well taken. There is no word in the English language, that I can find, which expresses the idea in regard to law observance which hypocrite implies religiously. This is what "scofflaw" means to me. "Lawbreaker" does not carry the hypocritical idea. There is no need that the word should be *euphonious;* it is better that it should not be, but it does have the "bite" to it, which we hope will arouse the conscience of many people who are otherwise good citizens except in their attitude on this subject.

Benson, Minn. E. C. FORD.

Why "Scofflaw" is Needed

To the Editor of "The Congregationalist":

You prefer "lawbreaker" to "scofflaw," but does not "lawbreaker" apply, at least in the public mind, to the bootlegger?

It is the lawless drinker that I am aiming at, and there has seemed to be no good word that exactly applies to him.

And even more than the lawless drinker, I want to hit the attitude of mind that aids and abets him.

A man gives a cocktail party, buying his liquor from a bootlegger. Perhaps you can call the man who buys the liquor a lawbreaker as well as the bootlegger, but those who go to the party and have a cocktail, though having a share indirectly in the lawbreaking, would hardly be called "lawbreakers." They are "scofflaws."

Again, here is a man who never drinks himself, but who says that the Prohibition Amendment was put over, that most of his friends drink, and he thinks they are wholly right in doing so. Clearly, he is not a "lawbreaker"—he is a "scofflaw."

The judges of the American Bar Association in issuing their solemn warning to the American people, felt the need of the phrase, "scoff at this law" in addition to the phrase "disobey."

Clearly, we need the word "scofflaw."

Quincy, Mass. DELCEVARE KING.

A Real Question Raised

To the Editor of "The Congregationalist":

I have just finished reading the letter sent me by the Commission on Recruiting for Christian Service. It should interest every minister in our denomination. We are constantly hearing the cry about the great shortage of preachers and the need for the best young men of our churches to take up this grandest of all work. However, let me ask the question, Can the average pastor conscientiously ask the brightest and the most capable young man in his parish to take up as his life work the ministry?

No man wishes to impose a known hardship on any man who has a brilliant future before him. We all know that today the wage issue is one of the most important questions before us. I think we will all agree that no man can support a wife and family—and all preachers are expected to have both—on a salary less than $2,000 a year. Yet we are urged to enlist young men in a cause that does not by any means pay such a salary. I have just gone through our 1922 *Year Book* and I find that in seven states out of 1,329 churches that state the salary which they pay, only 254 pay over $2,000 a year. Massachusetts, with all her wonderful churches, has only 114 out of 474 and that is a very high percentage. Montana has only four out of 112. New Hampshire has 15 out of 166.

I raise the question, Can a preacher who is really conscientious ask a young man to take up this great work? No matter how bright a man may be, he cannot possibly do credit to himself unless he has the tools to work with. Unless he receives over $2,000 a year he cannot purchase the books he needs, educate his children as they ought to be, clothe his family decently and respectably. His time is too often spent on studying how to make a dollar do the work of two. It's all very well for the men who receive $3,000 and over to cry out about the poor caliber of preachers, but I wonder how many of them could do the wonderful work that some of the present underpaid men are doing.

For several years I have kept an expense account, and I find that last year, 1923, it cost me $2,272.64. I have a wife and two children. During that time I spent $89 on books and magazines. I ought to have spent twice that amount. I cannot afford to visit the large city, see the best of plays, or accept the offer of the Pilgrim Memorial Fund. Every penny I receive is spent on necessities. Only for the fact that my wife is very economical I do not know how we would have got along.

So, I raise the question, Is it really a need for more preachers or is it a need for closer co-operation throughout all our churches of all denominations? I believe in the ministry and

(*Continued on page* 284)

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(*Continued from page* 282)

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Fundamentals

To the Editor of "The Congregationalist":

There is no abler minister in our denomination than Dr. Carl S. Patton; none who writes with a more trenchant pen, more to the point, or with greater intelligence and common sense. But, referring to his recent article on "One More Word on the Fundamentals," I wonder if the things which he calls the "fundamentals" can be confined to Christianity. Is it not possible that people belonging to some other religion, or not professing any particular religion at all, might also have a love of liberty, intelligence, knowledge, and love for their fellowmen? To be sure, these are fundamentals of every true Christian; but might they not also be possessed by persons adhering to some other religion, or perhaps even by an agnostic?

After all, does not every religion and every denomination and every political party have certain traditions and beliefs peculiar to itself, and which distinguish it from other religions and denominations and parties? And is not that what is meant by the fundamentals of Christianity, whatever those fundamentals may be?

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To the Editor of "The Congregationalist":

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CHARLES S. MACFARLAND,
General Secretary, the Federal Council of Churches.

From a School Superintendent

To the Editor of "The Congregationalist":

The letter by F. H. Tuthill in the *Readers' Forum* of *The Congregationalist* of Feb. 7, 1924, has given me much food for thought. *Immigration should be more restricted than it is.* I am Superintendent of Schools in a community of about 6,000 people. There are about 2,100 of these who are of school age and attending school. More than 80 per cent. of the total population is either foreign-born, or children of foreign-born parents. They do not have American papers in their homes, and do not understand American ideals. It will take years to Americanize them. The task is a big one now. If immigration increases, the task may become overwhelming.

I am ashamed to have to admit that we have the reputation of being one of the most Godless communities in the state of Minnesota. I am not prepared to vouch for the truth or falsity of this statement, but I do know that a recent survey made by the pastors of the Presbyterian and Catholic churches here, revealed that more than half of the school children do not receive any moral or religious training whatever, except that given them in the schools.

Our forefathers who founded the United States gave moral and religious training in their own homes, and also saw to it that religious institutions of learning were founded for their children. They were constructive immigrants. The present type of immigrant cares nothing for our institutions beyond the money they may bring him.

In village elections, our vote is entirely dominated by these foreign-born people who have become citizens. The result is that bootlegging and social vices flourish with little, if any, restriction.

The ideals of America are being ground in the dust. If this type of immigration continues without restriction, where will our American ideals be?

Conditions equally as bad can be found in New England, New Mexico, California, and all large cities.

I am willing, and glad, to do all I can to help the foreigner who is already here, but if very many more of him arrive, people like Mr. Tuthill and myself will have to take a back seat, and let our foreigner impose his own type of government upon our great land.

Let us either place additional restriction upon immigration, or cut it off entirely for a period of years. Then, if too much damage has not already been done by the already excessive foreign peoples of low ideals who are here, we can do something toward inculcating American ideals in the hearts of our embryo citizens, so that the democracy of which we are all so proud will live on.

I hope that our Congress will be courageous enough to save our American freedom for the world, rather than to allow the unintelligent foreigner to stamp it out forever.

Gilbert, Minn. K. K. TIBBETTS.

Restriction of Immigration Needed

To the Editor of "The Congregationalist":

The Christian spirit evinced in Mr. Tuthill's advocacy of unrestricted immigration, in *The Congregationalist* of Feb. 7, makes it worthy of a reply in the same spirit. If the United States could make the largest contribution to human welfare—to the Kingdom of God—by permitting unrestricted immigration, then, of course, all Christians should urge that policy on Congress.

There are two reasons why the United States must maintain a sharp restriction on immigration for the sake of humanity. The first is, in order that the United States may maintain and improve its political and spiritual life. True democracy is Christianity applied to political organization. True Christianity is neighbor-love applied to all the affairs and interests of life. Through centuries of effort and experiment the English-speaking peoples have developed the spirit and forms of democracy to a higher level than most other peoples.

It is clear that all immigrants coming from countries where democracy and Christianity have not attained to the level reached in the United States, form, in general, a liability rather than an asset to our civilization, when they come, though within a generation or two

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they may progress so as to become an asset. The time and effort required to bring them to the level attained here evidently depends largely on how familiar they are when they come, with our language, institutions and ideals. The influence of the United States on the rest of the world must depend on her own conditions and attainments in political and other social conditions and ideals.

The second reason for restricting immigration is that many of our actual immigrants and immense multitudes of those who would be our immigrants if permitted, are accustomed to low standards of living, and cannot have these customs and ideas of theirs changed except after a generation or two in this country. The competition of these immigrants tends to compel the lowering of wages and standards of living for the Americans with whom they compete just as certainly as the rising sun tends to warm the air. Low standards of living mean limited leisure, education, intelligence and co-operation in community movements for progress in religion and in everything else. They mean intensifying the conflicts between labor and capital, and increasing the power of the capitalists to exploit the wage-earners. The words "Americanization" and "assimilation," however abused in popular discussion, have meanings that are extremely significant for the spiritual life of our country. Some foreigners are, at present, unassimilable. Others we have in larger numbers and larger groups than we can readily and quickly assimilate. We are injuring ourselves and them and the world, if we allow them to come here faster than is consistent with maintenance of our better American standards, and progress in American social and political life. The sentence in Mr. Tuthill's contribution, "The more people there are in a place, the easier it is to get a living," is, alas, absolutely false, or the people of the crowded European and Asiatic countries would not be clamoring for admission to our less crowded lands.

Any immigration law which may be passed, will exclude some whose coming would be very desirable, and admit some whose coming would be very undesirable. There are indeed very few laws which do not work injustice on individuals. Our problem is to find that arrangement which will tend to give us immigrants of the best quality and in such numbers as can be assimilated without lowering our standards.

E. ALBERT COOK.

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Day of Prayer for Missions

For several years the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions have united in observing the first Friday in Lent as a Day of Prayer for World-Wide Missions. This year the Council of Home Missions and the Foreign Missions Conference have chosen the same day, March 7, and are appealing to the churches for its nation-wide observance.

There will be a union meeting for women in the chapel of the Old South Church, Boston, at 10.30 A.M., with Miss Heloise E. Hersey as leader. A special program, "The Spirit of Power," published by the Federation and the Council of Women, will be used. Mrs. Cornelius H. Patton will lead the Service of Intercession and Miss Mary Shannon, president-elect of Isabella Thoburn College, and Mrs. Charles M. Arbuckle, of Newton Centre, will give brief addresses.

The monthly meetings of the Woman's Board and the Woman's Home Missionary Association in Pilgrim Hall will be omitted on this date, Friday, March 7, and it is hoped that the large audiences of Congregational women accustomed to assemble on the first Friday of the month will foregather in good numbers at this union meeting which is being planned by the Interdenominational Committee for Home and Foreign Missions of Eastern Massachusetts.

Miss Susan A. Searle, Wellesley '81, was one of the early missionary teachers going from Wellesley (Massachusett) to Japan. Her work was in Kobe College, and she soon rose to the presidency of the college, an office which she has held until quite recently.

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Organized and conducted in the interest of the denomination for the publication and distribution of *The Congregationalist,* church school equipment, quarterlies, lesson text-books, teachers' magazines, children's and young people's weekly papers, and books for home and church use, with bookstores at Boston and Chicago.

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CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Mrs. J. J. Pearsall, Sec.

WOMAN'S HOME MISSIONARY ASSOCIATION (of Massachusetts and Rhode Island), Mrs. Albert Greene Duncan, Treasurer; Mrs. Mabel S. Badger, Sec., 609 Congregational House, Boston.

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MASSACHUSETTS HOME MISSIONARY SOCIETY, a constituent of the Congregational Home Missionary Society, represents the churches of Massachusetts in their home missionary work. The Society solicits bequests, pays annuities on conditional gifts, administers trust funds for churches. Frederick E. Emrich, D.D., *Secretary Emeritus;* Rev. John J. Walker, *Acting Secretary;* Rev. Oliver D. Sewall, *Treasurer,* 611 Congregational House, Boston.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

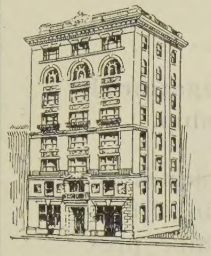
The Use of Literature in the Church

(*Continued from page* 266)

cial relations, and all the many phases of modern life.

The pulpit is one great channel through which the people may have information and inspiration, but the pulpit may increase its effectiveness if the people are prepared for its message and further if the people have in printed form the conclusions of the pulpit ministry. This can be done by the wise use of printed matter, but printed matter cannot proclaim what it has to give. The way must be prepared for it as the soil is prepared for the seed. The people must know what they are to expect and how to secure the good from that which is given them. This is the work of the minister and in this way he can use the printed word as a great help in spreading information and in building up the spirit of his church.

American Congregational Association



owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches. Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, *President;* Rev. Fletcher D. Parker, *Secretary;* Samuel F. Wilkins, *Treasurer.*

Boston Seaman's Friend Society

Boston, Vineyard Haven, Cape Cod Canal

306 Congregational House, Boston

Incorporated 1829

Reorganized 1922

President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway. This Society, reorganized in 1922, now fully represents the Congregational Church of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen.

Maintains a Sailors' Home and Institution at 507 West Street, New York City.

Loan Libraries ($25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* ($1.00).

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American Sunday School Union

Philadelphia, Pa. Founded 1817

National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

The Reign of Saul

(*Continued from page* 273)

accept the *thus saith the Lord* of Joseph Smith or of Mohamet, but Protestant Christians have the spiritual right to question the *thus saith the Lord* wherever it is found, even in the Old Testament, and to bring all to the bar of Jesus and the New Testament.

There can be no hedging or weakness here, no concession on the part of the devout and reverent Christian scholar. If it may seem dishonoring to the Bible to question when men have professed to speak for God or have asserted that God has spoken to them, it is dishonoring to God *not* to question whether he has so spoken. Jesus himself has given us the example of freedom. He loved the Old Testament Scriptures. He came to fulfil them, as he said, yet he challenged what Old Testament men had said concerning God, and what they had declared that God had said to them. "Ye have heard that it hath been said by men of old time . . . *but I say unto you.*" These things that were said by men of old time are said in the Old Testament as things that came from God. The fact of the matter is that with all their progress toward right men who thought that they knew God were still as far from him as was the New Testament Saul before he became Paul.

But this Old Testament Saul did not "live in all good conscience." He did not measure up to the light that he had, and the light failed. Did ever man have nobler opportunity? Starting out with modesty, the acclaim of the people, "God save the king," followed with "the band of men whose hearts God had touched," with a strong counselor in Samuel, highly endowed by nature and by circumstance, "head and shoulders above the people," yet stretched in tragedy, in the blood of his own sword, an ignominious ending for a warrior eaten with jealousy and a king who had "played the fool." Thus men fall when they disregard their high tasks and calling and fail in consecration. The anchorage of complete surrender to a high purpose might have saved Saul. We are never safe until our lives are surrendered to the great Keeper of Souls.

The Congregationalist

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RISIBLES

A Cleveland man reports that he saw carved on a New York church door the words, "The Gate to Heaven," and below on a sign, "Closed for the Summer."—*Cleveland Plain Dealer.*

(From the Bellows Falls, Vt., *Times*)

As this goes to press, young Tiffany has just fallen from a tree in Mrs. Calvin's yard, and is badly hurt; about 35 feet up.

The Vicar—"So you like the country? Are your hens good layers?"

Mabel (fresh from town): "Topping! They haven't laid a bad egg yet!"—*Passing Show* (*London*).

"Will you let me kiss you if I give you a penny?" asked the little boy's aunt.

"A penny!" he exclaimed. "Why, I could get more than that for taking castor oil."—*Presbyterian Witness.*

Affable Visitor—"Well, and do you do a good deed every day, Tommy?"

Tommy—"Yes, sir. Yesterday, I visited my aunt in the country, and she was glad. Today, I came back home again, and she was glad again!"—*The Humorist* (*London*).

There was a young lady of Guinea,
Who LOVED to read Plato and Pluinea.
Absorbed in her readin'
She clean forgot feadin'—
Which made her most deucedly skuinea!

—M. W. B.

The Apex of Consideration

Mankato *Free Press*—Mrs. W. F. Dixon, who recently had her teeth extracted and was shut in, was very much surprised yesterday when twelve ladies, her most intimate friends, came in a body, and, smiling when they entered, removed their teeth, so she would not feel embarrassed when talking. They brought with them oysters and trimmings.

Shocking Auntie

A rather attractive stenographer of our acquaintance who belongs to some self-improvement club for girls, went home one night recently and said to her aunt:

"Our club has been studying the power of mind over matter. It's wonderful. Why, I don't even have to rouge now. I can simply think a glow of color into my cheeks."

Her old-fashioned aunt exclaimed, "Mercy, I'm glad I don't have such thoughts as those."—*Hidden Treasure.*

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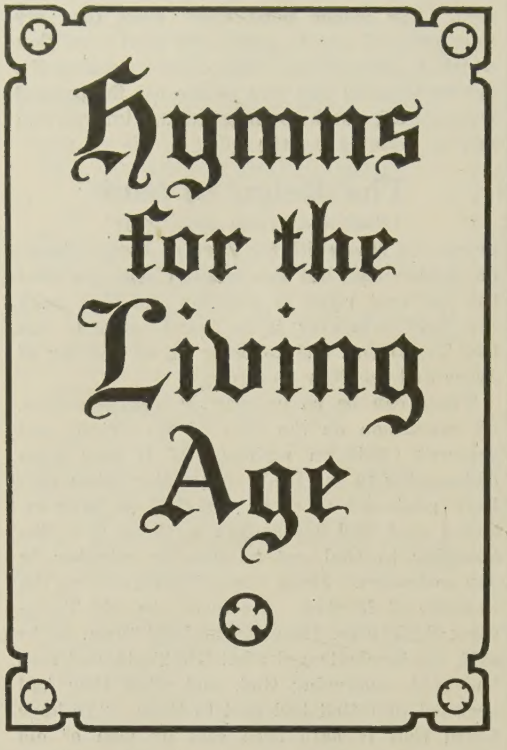

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YALE DIVINITY NEWS
In knowledge, taste, skill and experience in dealing with hymnology, there are few men in America who can equal Professor Smith. The HYMNS FOR THE LIVING AGE is rich in hymns which stress the modern social motives and voice the religious ideas and ideals of today. It avoids the impractical academic standards which meet the severest tests of ecclesiastical musicians, but are not adapted to the ordinary use of great multitudes of our American churches. It avoids crudities and sentimentalism, the pious doggerel in poetry and music which make a book religiously impossible. Congregations using hymnals of this grade are to be congratulated.

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